

# our catholic

LIMERICK DIOCESAN MAGAZINE

# LIFE



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*Spring, 1961*

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## CONTENTS

VOL. VIII. No. 1

The New Ritual .....	3
St. Joseph's Young Priests Society .....	5
Catherine O'Neill .....	7
Saint for Spring .....	8
Things I've Been Reading .....	9
Books .....	10
Thomond Cabinet Factory .....	11
Sport .....	13
Man of Sorrows .....	14
Any Questions .....	16
Church History .....	17
Bishop's Pastoral .....	18
Loughill Church .....	20
Irish .....	22
Technical Education in Limerick .....	23
Canon O'Kennedy of Fedamore .....	25
New College Page .....	26
St. Patrick's Well .....	27
Teenage Forum .....	28
Drama .....	30
O'Gunnell .....	31
Films .....	33
Children .....	34

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# OUR CATHOLIC LIFE

*A Quarterly Magazine of the Diocese of Limerick under the Patronage of His Lordship, Most Reverend Henry Murphy, D.D.*

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SPRING, 1961

## THE NEW RITUAL

IN recent years there have been considerable changes in the Liturgy, i.e., in the public and official prayer or worship of the Church. The aim in all these changes has been to make it easier for people to take a more active and intelligent part in the Church's prayers and ceremonies. Everyone remembers the sudden and rather startling change that took place in the Holy Week ceremonies some years ago. As recently as September, 1958, changes were made in the Rubrics or rules of the Mass, so as to allow the entire congregation to make the responses to the priest and to say aloud with him many of the prayers of the Mass, like the Gloria, the Sanctus, the Pater noster and so on. Furthermore, on the 1st January this year a completely revised set of rules or Rubrics for the Missal and the Breviary came into force throughout the Church, and a really thorough-going revision of the Mass and the Divine Office is expected at the forthcoming Ecumenical Council.

Besides the Missal and Breviary there is another liturgical book in common use called the Ritual and, as is only to be expected, it too has come in for some change or revision latterly. The Ritual is the book which the priest uses when conferring sacraments like Baptism and Extreme Unction, when assisting at a Marriage, when giving certain blessings and so on. The recent changes in the Ritual have been so considerable that a new edition of it had to be published. The main change in the new Ritual is that many of the prayers may now be said



in the vernacular, i.e., in English or in Irish. Formerly, most of the prayers of the Ritual could be said in Latin only and as a result most people could not enter as prayerfully and understandingly as they should into the ceremonies accompanying the administration of the sacraments. It was to remedy this situation, and in doing so "to foster the piety of the Irish people," that the bishops of Ireland petitioned the Congregation of Rites (the supreme authority in liturgical matters in the Church) for permission to say some of the prayers of the Ritual in English or Irish. The petition was readily granted. There was nothing extraordinary about it, because the vernacular has been widely used in the prayers of the Ritual in America and other countries for years. Needless to say, the wide use of the vernacular in the Ritual does not mean that Latin is no longer used. On the contrary, all the essential and more important prayers must still be said in Latin. The Church is slow to change from Latin in her official prayers, because the world-wide use of Latin in the Church is at once a bond of unity and a badge of universality.

The new Ritual came into force on February 1st. Those who have been at a Baptism, Wedding or Funeral since then or who have assisted the priest in their own homes when he brought Holy Communion to the sick or anointed the dying will have noticed the change. In subsequent numbers of this Magazine we hope to call attention to some of the more interesting and important features of the New Ritual.



*With this issue OUR CATHOLIC LIFE begins its eighth year of publication. The magazine now seems firmly established in the Diocese. The Editor feels, however, that the readers of OUR CATHOLIC LIFE should take a more active interest in its welfare by sending in their comments, criticisms, suggestions and questions. Readers are invited to write and their letters will be very welcome.*



*We wish all our Readers  
Every Blessing and Happiness  
this Eastertide*

## DIOCESAN ITEMS

### TWO PILGRIMAGES

There will be two official diocesan pilgrimages this year, one to Knock and the other to Lourdes.

#### Knock

The annual pilgrimage to Knock Shrine will take place on Sunday, 18th June. As in previous years, there will be four special trains, one from each of the following centres: Kilmallock, Abbeyfeale, Foynes and Limerick City.

#### Lourdes

The Diocesan Pilgrimage to Lourdes takes place from 9th to 19th August. His Lordship, Most Rev. Dr. Murphy, will lead this pilgrimage. Booking is now open and intending pilgrims should make application as soon as possible. Inquiries may be sent to: Spiritual Director, Lourdes Pilgrimage, 114 O'Connell St., Limerick, or Sadlier Travel Service, 46 Grafton St., Dublin 2.

#### Invalids

A limited number of invalids will be taken on each pilgrimage. Applications from invalids for the Lourdes Pilgrimage must be made before 20th April. Inquiries about the Invalid Section must be made only to: Spiritual Director 114 O'Connell St., Limerick.

#### Subscriptions

People who would wish to help the Invalid Section by giving subscriptions should forward their contributions to the Spiritual Director or hand them to any of the Clergy. Help of this kind is very welcome. The more we receive the more invalids we can take.

#### Pre-Marriage Course

Another Pre-Marriage Course has just concluded. This was attended by 26 couples. The next Course will not start until October.



# Catholic Action Groups in Diocese of Limerick

**I**N this issue we commence a new series of articles which will tell you the aims and the day-to-day working of the Catholic Action groups in this Diocese. In each issue we intend to deal with one group. The purpose of this series is twofold: first, as an appreciation for the great work that is being done by the members of these Societies; secondly, to arouse the interest of our readers in the different activities and perhaps some readers may see in one or other of these groups an outlet for their own practical zeal.

Catholic Action is the sharing by organised lay people in the apostolate of the bishops and priests. Perhaps it is the emphasis in recent times on the doctrine of the Mystical Body which has made people more conscious of their obligation to share in the work of the

Church. People now realise more fully that the Church is not just a group of individuals, each going his own way and being guided from the top by the bishops and priests. They are realising more and more that the Church is a living organism, they are the life cells, they are the Church, they are what St. Peter calls a 'royal priesthood.'

Though modern in its methods and organisation, Catholic Action has always been part of the Church. St. Paul in his Epistle to the Philippians mentions his 'helpers' and asks that they should be treated as 'having laboured with him in the Gospel.' This movement arises partly from the need the bishops have always felt for help from the laity and partly from the desire of the faithful whose zeal prompts them to help in the extension of the reign of Christ.

It may profit us if, at the beginning of this series we recall to our minds a few points which the Popes have emphasised:

(1) It is to the Bishops as successors of the Apostles that Christ gave the command to labour for souls. All sharing in the work of Catholic Action must at all times be subject to the direction of the Bishops.

(2) Those taking part should be not merely practising but zealous Catholics.

(3) The various branches of Catholic Action should act in conformity with one another.

To sum up in the words of Pope Pius XI: 'Whoever loves God cannot fail to want others to do as much and whoever loves his neighbour cannot fail to work for his eternal salvation.'

*A Lay Organisation approved by the Hierarchy of Ireland . . . . .*

## St. Joseph's Young Priests Society

BY A MEMBER

### Foundation of the Society:

The coming into being of St. Joseph's Young Priests Society in the year 1895 was not the result of any preconceived or deliberate effort to establish a new Organisation. Rather it appears to have been due to a blossoming forth of a prior movement which had taken place in Ireland 30 years earlier. This original movement was initiated by a Galway lady named Olivia Blake (afterwards Mrs. Taaffe). Its work consisted of spreading devotion to St. Joseph amongst her friends. Those enrolled became members of the Arch-Confraternity of St. Joseph set up at Maranville, France. This devotion gathered greater momentum when in 1895 Mrs.

Taaffe obtained the assistance of the English convert Jesuit, Fr. Darlington, in bringing out the first number of "St. Joseph's Sheaf," the English version of "La Gerbe," organ of Maranville Shrine, a magazine now familiar to the members of St. Joseph's Young Priests Society. An early issue of the "Sheaf" appealed for help for a boy who wished to become a priest but who was unable to provide for his education. Out of what seemed a purely accidental happening grew the work the Society has been doing ever since.

### The Society grows:

From this simple beginning a unique organisation has grown.

By the year 1900 twenty students were being provided for and the first Committee to manage the affairs of the Fund had been formed. The movement continued to spread, so much so that the Hierarchy of Ireland in 1915 gave its full approval in the following terms:—

"The work is in the highest sense apostolic, and we rejoice in its success. We heartily commend the work of the Association to our Catholic people."

More recently still, when the Society had grown to quite an extraordinary extent, hierarchial approval was renewed by the recognition of a new constitution for the Organisation in 1947.



### A new method of organisation:

The first vocationally organised unit — the Garda — was formed in 1926, followed in 1930 by the Civil Service Branch. These were followed by others similarly organised, and it soon became evident that a field of vast possibilities — one hitherto almost untouched — had been opened up. The figures which follow show some of the external results of this development:—

	1930	1960
Membership of the Society (approx.) ...	6,000	70,400
Members' Contributions ...	£1,500	£22,000
Number of Students Adopted ...	50	500
Vocationally-organised Branches ...	1	26
Parish or District Branches	6	15

During the year 1959/'60, fifty-five of the Society's students were ordained priests and it is estimated that there are now approximately 900 priests working on the Missions — home and foreign — who, during their preparation for the priesthood, were assisted by the Society.

### How students are selected for adoption:

A Board of Priests appointed by the Hierarchy has been set up for the purpose of examining all applications for adoption by the Society. Every application received is submitted to this examining body, known as the Ecclesiastical Board of Examiners.

Until the Board approves the suitability of an applicant, no steps may be taken by the Council of the Society to consider the case. No one, no matter what his position in the Society or outside of it, can influence the Council in the case of application for adoption. The Ecclesiastical



Board at present consists of one Dean of Maynooth, two Presidents of Diocesan Seminaries, two Administrators of large Provincial Parishes two Members of Religious Orders, with a Canon of the Archdiocese of Dublin as Chairman.

### Apostolic Work:

The primary aim of the Society is the spiritual formation of its members. To quote the Constitution (Par. 8, Section 1):—

“The work undertaken by the

Society shall not be regarded as confined to the material order. Members shall recognise that without prayer and sacrifice no apostolic work can bear fruit.”

For this reason, and following in the wake of Vocational organising, it is now laid down that each Branch should have a Chaplain duly appointed by Ecclesiastical authority. It is in no small measure due to the assistance given by its zealous chaplains that the spiritual aspect of the Society's work is inculcated in the members of the Society.

### The Society in Limerick:

In Limerick, the following Branches are represented: Bacon Trades, Civil Service, Commercial, E.S.B., Insurance, Licensed Trade, Local Authorities, Pharmacy, Teachers, Transport. In all, there are 200 promoters, with a membership of over 5,000. The Bacon Branch, established 1940, has its headquarters in Limerick. In the county, there is a Parish Branch in Newcastle West.

Meetings are held monthly. Each year an Annual Rally is held, organised by the inter-Branch Committee, at which His Lordship the Bishop presides.



### CONFIRMATION LIST, 1960.

His Lordship will administer the Sacrament of Confirmation in the following parishes:—

Kilfinane ... ..	Sunday, April 9
Kilmallock ... ..	Sunday, April 16
Ballingarry ... ..	Sunday, April 23
Effin ... ..	Tuesday, April 25
Croagh ... ..	Thursday, April 27
Athea ... ..	Sunday, April 30
Dromin ... ..	Tuesday, May 2
Kilmeedy ... ..	Thursday, May 4
Templeglantine ... ..	Tuesday, May 9
Glenroe ... ..	Thursday, May 11
Dromcollogher ... ..	Sunday, May 14
Glin ... ..	Sunday, May 21
Bulgaden ... ..	Tuesday, May 23
Loughill ... ..	Thursday, May 25
Patrickswell ... ..	Sunday, May 28
Tournafulla ... ..	Thursday, June 1
Ardpatrick ... ..	Sunday, June 4



# CATHERINE O'NEILL

By Catherine O'Callaghan

IN ST. MUNCHIN'S CHURCHYARD, Limerick, a little distance from the north porch of the little Protestant Church, there is a box vault. The inscription carries a coat of arms of a family called O'Neill — a severed hand with the motto: "Lambh Dearg Eireann" — the second half of the inscription reads:—

*August 10th 1824 died*

*Emily, wife of*

*Alan Francis O'Neill, Esq.,*

*late of Limerick, now of Liverpool,*

*daughter of John Howley, Esq.,*

*Leaving issue, two daughters*

*and one son,*

*Mary Ann, Catherine, and Joseph O'Neill.*

It is recorded that Emily O'Neill was the second wife of Alan Francis O'Neill, daughter of John Howley, a successful businessman of Limerick, who had a residence at Rich Hill, between Limerick and Castleconnell. When the children of Emily and Alan Francis O'Neill were still very young, their parents moved to Liverpool, and it may explain why few people in Limerick have any knowledge of one member of the O'Neill family whose name is revered in the Congregation to which she belonged, and the prayers of that community are now being directed towards her beatification.

## BORN IN LIMERICK

Catherine O'Neill was born on May 3rd, 1818, and when she was six years old her mother died. She was born in Limerick, but educated in England in a convent in York and New Hall in company with her sister, Mary Ann. On leaving school, they returned to their father's home in Liverpool where their lives took on the pattern of that age, of English upper-class gentility. From reli-

able sources, it seems that Catherine O'Neill was an interesting character from the worldly sense, even in those pre-Victorian days. She is described as being 'ardent, proud, high-minded, poetic, with a strong will, quick intelligence and a commanding manner.' She had, it is recorded, beauty, distinction, and elegance, all the attributes, even in this modern age, to make a woman of the world. Or so it would be right to suppose.

In 1836, their father took these two daughters to Ireland, ostensibly to visit their mother's home at Rich Hill and to see their grandparents, but probably to see their mother's grave and to show them the city of their birth. It is not surprising to find that they were liked and admired, and the visit turned out to be a happy one which left the happiest of memories of Limerick in the mind of Catherine O'Neill. Shortly after their Irish visit they were sent on a visit to Paris (surely much travelled young ladies in these days!) and there they were to be received in the salon of the famous Mme. Recamier, where they were to meet the literati of the day, amongst whom the name Chateaubriand occurs. Obviously, Catherine O'Neill possessed all the qualities that have been described, and was capable of commanding attention and enjoying the company of those she met in the now famous salon.

## HER VOCATION

From Paris, the sisters were to journey to Rome. But in Paris Catherine was directed to another way of life. She had attended a course of lectures by a well-known French missionary, Father Combalot, and she was so impressed by this priest that she

decided to ask his help over the feelings she had towards a vocation. The ways of God are indeed wonderful, for in directing Catherine to Father Combalot He presented the priest with an answer to his own problem. It seems the good Father had shortly before conceived the idea of founding a new teaching order, consecrated to the mystery of the Assumption, and he never rested until the idea could be realised. Meeting a certain Mlle. Eugenie Milleret de Brou in 1837, he saw in her the foundation stone of this new order, and when Catherine O'Neill came to him for guidance he recognised in her the helper needed by Eugenie—and an answer to his prayers.

## CO-FOUNDRESS

And so it was that Catherine O'Neill of Limerick became Mere Therese-Emmanuel, co-foundress with Mere Marie-Eugenie of the teaching order of nuns known in France as Les Dames de l'Assomption, and in England as the Congregation of the Assumption. In 1850, the Congregation were invited to make a foundation in England, and Mere Therese-Emmanuel was chosen as first superior. With a few companions she bravely started the first convent at Richmond, Yorkshire—did *she* choose that particular part of England because of her early childhood, or was it chosen for her?—in 1950 this convent celebrated the centenary of its foundation. There are five other Assumption Convents in England, the best known being in London in Kensington Square, W.8.

After getting the Richmond Convent under way, Mere Therese Emmanuel returned to the mother house in Paris, where she became

Continued on page 12



# A SAINT FOR SPRING

ST. JUSTIN (Martyr), Feast : April 14th

By Rev. S. Hannon

IN THE EARLY centuries the Church was persistently and systematically persecuted. This persecution was a double-edged weapon. On the one hand, the members of the infant Church had to undergo the most cruel, diabolical tortures, in very many cases ending in death. Besides this, the beliefs and doctrines of the Church were held up to ridicule, its Popes and Bishops were calumniated, and no holds were barred in trying to discredit anything connected with the development and growth of the New Foundation. But God, Who promised to be with His Church always, raised up many able defenders, who conclusively answered all the calumnies and objections and who proved beyond doubt the divine origin of the Catholic and Universal Church. These defenders are known as the Christian Apologists. Our saint, Justin, was one of the first and best known of these.

Justin was born of pagan parents in Neapolis, the ancient Sichem, capital of Samaria, towards the end of the first century. His father was a member of a Greek colony sent to that part of Palestine by the Emperor Titus. He was brought up in the errors and superstitions of paganism, but at the same time his mind was cultivated by the study of several branches of human literature. He tells us himself that he spent his youth in reading the poets, orators, and historians. Later, he gave himself up to the study of philosophy in quest of truth, an ardent love of which was the driving power of his life. He mastered, in succession, the well-known systems of Greek philosophy, Stoic, Peripatetic, Pythagorean and Platonic, but still he felt he had not found what he sought. Walking one day along the sea shore, musing

on the principles of Plato, he met an old man, who told him to look for the truth in the writings of the Ancient Prophets and in the Scriptures. He took his advice, studied the sublime truths of Revelation, was convinced, and became a Christian about the year 135. Soon afterwards, he came to Rome and devoted the rest of his life to preaching and defending his new faith. It is uncertain whether he was ordained a priest, but he certainly took Deacon's Orders. The method he adopted was to show the errors of idolatry, the vanity of heathen philosophers, and to point out the purity and sanctity of the Christian doctrine.

He wrote two Apologies, both of which have come down to us. The first was addressed to the Emperor Antoninus Pius, his two adopted sons, and to the Roman Senate about 150 A.D. That mild Emperor had published no edicts against the Christians, but by virtue of former edicts, not revoked, they were persecuted by governors, and everywhere traduced as a wicked and barbarous set of people, who practised secret rites, about which all kinds of horror stories were openly circulated. In this Apology Justin refutes all these calumnies and shows the sanctity of the doctrines and manners of the Christians. He appeals to the Emperor to stop the injustices done and pleads that Christians should not be punished just for being Christians, but only when they were convicted of some crime against the laws of the Empire. So convincing were the arguments used by him that the Emperor agreed to his pleadings.

He wrote his second Apology in 167, urged by the putting to death of some Christians by the Governor of Rome. He addressed

it to the Emperor Marcus Aurelius and his Senate. He proved in it that the Christians were unjustly put to death and showed that they could never have embraced death with such joy and cheerfulness, had they been guilty of the crimes imputed to them. He boldly added that he expected death as the result of this writing. Nor was he disappointed; he and other Christians were seized and brought before the Prefect of Rome, by whom they were condemned to be scourged and, afterwards, beheaded.

"No one can affright from their duty those who believe in Jesus. The more we are persecuted, the more faithful and the more pious we become through the name of Jesus." These words of St. Justin sum up his life.

\*

## Christmas Crossword Result

The following were the three lucky prize-winners in our Christmas Crossword. Each receives a Book Token of £1:—

- (1) Mrs. Maureen Lenehan, "Seskin," Iona Drive, N.C.R., Limerick.
- (2) Gerard Danaher, Ballymorish, Ardagh, Co. Limerick.
- (3) John Fitzgerald, Fawnamore, Borrigone, Co. Limerick.

Solution: Across—1 & 3, Star Turns; 7, Broom; 9, Emu; 10, Appeal; 12, It; 13, Pioneers; 17, Best Eels; 18, Fox; 19, U.S.N.; 20, All Aid; 21, Cue; 22, Crete; 23, Swat; 24, Is It.

Down: 1, Steppe; 2, Abu; 3, Top; 4, Umpires; 5, Neat; 6, Sol; 8, Oates; 11, Essences; 12, Inexact; 14, Obol; 15, Etude; 16, Assent; 18, Flaw; 20, Ads.



# Things I've Been Reading...

## about entering

Then it is explained to her what the life is that she is entering upon — to despise the world, to forget kinsfolk and friends, to live a hard and austere life, and that for the rest of her life, for twenty, thirty, forty years — never anything but this, and no other end of it but death, no other door leading out but the door leading to the cemetery.

Now if this prospect does not frighten her the Bishop is sent for. He ascertains that the young woman is over eighteen years of age, and standing in the church door he then puts a number of questions to her, while she is still standing outside it. Is she free? Has she promised anyone marriage? Is she not excommunicated? 'Yes.' 'No.' 'No.' Yes, but is it not the trials of the world, or a disappointment in love, is it, that has driven her to the door of the convent? Or has she, perhaps, incurred debts which she cannot pay, and which she will now try to evade? All inadmissible motives are placed before the young girl, but none of them is among her reasons. (The idea of going into a convent because of a broken heart is one that still haunts the imagination of many old aunts.) There is no other reason, she says, but 'only the one, an ardent love of Christ.'

—the Bridgettine Rule in Jorgensen's *Saint Bridget of Sweden*, Longmans, Green and Co.

## on going to extremes

The name given the child at Baptism should be a saint's name. If the parents designate a name other than a saint's name, the priest will substitute one of his own choosing. As the father and mother may not like the priest's selection, they should be certain that the name selected is that of a saint. Names of most trees,

flowers, fruits and jewels are not saint's names.

A few parents select extraordinary names for their offspring. Down in a Southern city, one youngster was called Matthew Mark Luke John Acts-of-the-Apostles Son-of-Zebedee Hill. I doubt if he wrote out his full name when he handed in his homework.

—CARDINAL CUSHING in *The Sacraments*.

## the clown speaks

I know a man who was a great comedian, but now he is a time-keeper in a factory because he was too clean. Dirt is killing variety, but not the circus. I wear pants under my tights so that I may lose my trousers decently. The circus is always clean.

—Coco the Clown, from *The Sunday Times*.

## the cartoon Irish

Commandant Brennan-Whitmore speaks of the cartoon Irish and I sympathise with his indignation, but let us be frank. Isn't there a certain amount of truth in it? Isn't there also, in

rural Ireland anyhow, a certain undercurrent of opinion which regards with a pathological dislike any native who tries to speak good English, who tries to talk intelligently or who shows any endeavour to be progressively minded.

—S. MALONE in a letter to the Press.

## cooking by phone

In the not-so-distant future it will be the thing for a housewife, if she is going to arrive home late, to 'phone home and thus automatically turn on the oven for the roast. Impossible? A major electrical company states it has the equipment ready, but until it ascertains the possibilities of the market it won't attempt to sell it to the public. How will it work? The housewife out shopping or working, will dial her home 'phone. When she connects (there is an automatic 'phone answering switch involved), she will dial the number of her oven, or some other appliance. After that, a further succession of electrical impulses from the dial will turn it on or off.

—Diary of Trends in *The English Digest*.

The Diocese needs your help for the New College, for Church and School Building, for the Education of Priests, for the Relief of Distress.

REMEMBER ...

THE NEEDS OF LIMERICK DIOCESE  
... IN YOUR WILL

### FORM OF BEQUEST

"I give and bequeath to His Lordship, the Bishop of Limerick, the sum of £..... upon trust to apply the same in Ireland for the charitable objects and purposes of the Diocese of Limerick, and if I should die within three months from the making of this, my Will, then I leave the said legacy to His Lordship, the Bishop of Limerick, absolutely."



## HOW THE CATHOLIC CHURCH IS GOVERNED

By HEINRICH SCHARP.

167 pps.

Published by Nelson, 1960. 12/6.

## THE VATICAN FROM WITHIN

By CORRADO PALLENBERG.

275 pps.

Published by Harrap, 1961. 21/-.

In this present time when the world has become such a small place that the details of an earthquake in Chile or a riot in Tokyo taking place on Monday, are printed, and perhaps pictured, in your morning paper on Tuesday, it is not surprising that major world events, and the institutions with which they are connected, should have a more vital interest for people generally than was ever the case before.

Within the last few months we have had a case in point. The election of a President in the United States, with its accompanying marathon of reports from hundreds of news correspondents belonging to every corner of the globe plus television coverage at all stages of the campaign, has given to the world an interest in and a knowledge of the American political scene, and indeed the American way of life, that was unheard of up to the present time.

Much the same can be said about the election of a Pope in modern times. Not merely the Catholic world, but citizens of all nations are interested in what is happening. It is a short step from having a lively interest in how the head of the Church is elected and who he is likely to be, to a more comprehensive curiosity about the working of the whole organisation under him.

Here are two books written by journalists, each with long experience of work in Rome—the second not a Catholic—dealing with this very subject. Neither aspires to any profundity, but each gives a

## BOOKS

By REV. J. O'BEIRNE, C.C.

*Available in the City and County Libraries.*

factual, easily readable account of the workings of that very complex entity, the Vatican State. There is an added piquancy in Corrado Palenberg's expressed intention to record, in addition to his main theme, "things that are not very well known, and small secrets which I hope will interest you."

## THE WELL OF LIFE

By GEORGES CHEVROT. 239 pps.

Published by Scepter, 1960. 16/-.

## THE CHRISTIAN IN THE WORLD

By JOSEPH ORLANDIS. 111 pps.

Published by Scepter, 1960. 9/6.

## HEAVEN

By J. P. MCCARTHY, S.J. 143 pps.

Published by Clonmore & Reynolds, 1958. 12/6.

It is perhaps appropriate at this time of the year, with Holy Week approaching to suggest some suitable spiritual reading.

The first of these books is a translation from the French in which the author takes up the very beautiful story of Our Lord's meeting with the Samaritan woman at the well. He explains for us the background and significance of every sentence in the story, and then applies whatever idea is contained there to modern life, showing how we as individuals may benefit spiritually from it.

*The Christian in the World* is translated from the Spanish and is a series of very short commentaries on the hundred and one problems which face the Christian nowadays

in a largely pagan world.

The third of these books is, in the words of the author, "an attempt to gather together what we know of heaven, of the home that God has prepared for the human spirit."

## UNDERSTANDING THE PARABLES

A Popular Explanation,

By FRANCIS L. FILAS, S.J.

Published 1960 by Burns & Oates.

21/- 163 pps.

To quote from Fr. Martindale's introduction: "the reading of the parables can be continual enchantment; and the marvel is that they so exactly suited their place and time, and yet so perfectly meet our own requirements after nearly two thousand years."

Even if our acquaintanceship with the parables of Our Lord should never have been based on anything more than hearing the Sunday gospel read at Mass, we would be familiar with the stories of the Prodigal Son, the Good Samaritan, the Pharisee and the Publican.

Furthermore, parables like those three are so straightforward that they are practically self-explanatory, and their message is crystal clear. But there are others, such as the parable of the Unjust Steward to take one at random, where it is very helpful to have some commentary by a trained exegete. All thirty chief parables of the Gospels are dealt with here, as well as the thirty-six shorter stories better known as allegories. In the author's own words: "this book was written with one purpose in mind: to condense and summarize the commonly accepted interpretations of our Lord's parables so as to make them easily accessible to the reader unskilled in biblical lore." If you have ever felt after a Sunday sermon that you are still not quite clear about the background or the application of the story contained in that particular gospel, this is the book for you.



## A SUCCESS STORY

*The Thomond Cabinet Factory*

By MICHAEL J. NEVILLE

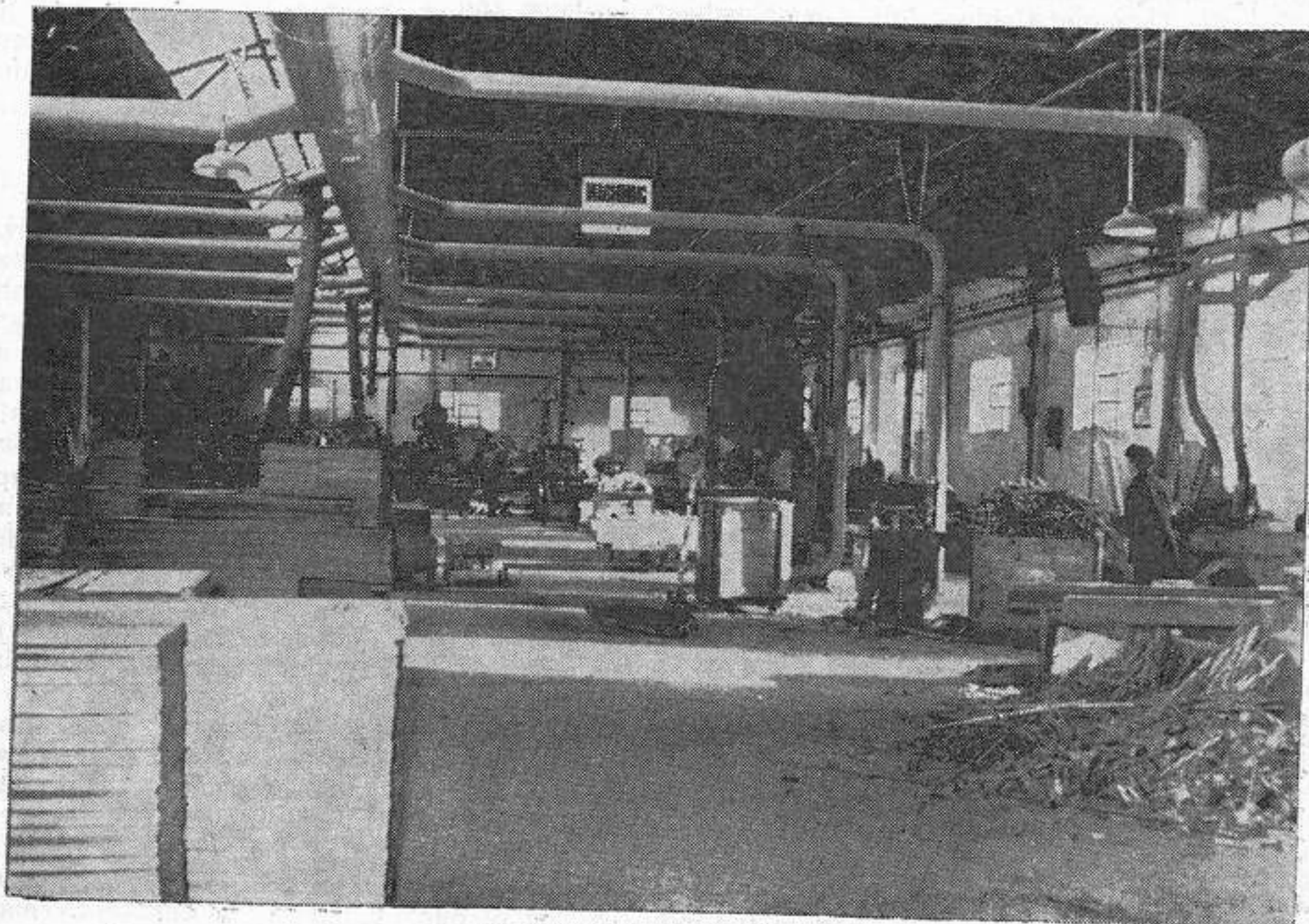
ANYBODY WHO IS asked what is the permanent solution to emigration will reply very emphatically "more industry." These industries must be established with the necessary capital, with a consistent demand for their products and the conditions of employment must be based on mutual respect and co-operation between employer and employee. The success of the Thomond Cabinet Factory may be attributed to the fulfilment of these conditions.

The Thomond Cabinet Factory—Ireland's premier Furniture Factory—which supplies not

only the home market but also the Six Counties and Britain, originated from a joiner's shop in Thomondgate. In 1938, Michael McInerney, then a building contractor, due to persistent enquiries and demands, decided to start a training school for the manufacture of domestic furniture. Trade developed fairly rapidly and other premises were procured at Fox's Bow, where about twenty people were employed. About 1941 Mick McInerney took over as a going concern the furniture factory of Messrs. Guina Bros., Roches Street. These factory premises were used for production

in conjunction with the stores at Fox's Bow.

In 1945, due to further demands for increased production, it was necessary to procure more spacious premises at 4 and 5 Robert Street, a six-storey building, covering approximately 20 thousand square feet. The premises at Fox's Bow and Roches Street were vacated, but further properties at Honan's Quay and the Old Bonded Warehouse yard were acquired for saw-milling purposes. Michael Sadlier at this time joined the firm, and a partnership was registered. This partnership has achieved excellent



Interior View of the Factory.



results. Both directors are noted for their effort to work out a fair balance of profit with due respect for consumers and workers who depend on them; a policy that has borne fruit. Due to the ever-increasing good name of the Thomond Cabinet Factory products in the furniture trade their goods are consistently on demand throughout the country. To meet this demand, the manpower in all sections of the industry had to be increased. After a few years about sixty-five workers were employed, mostly skilled personnel in the machining, assembling, polishing and upholstering sections of the factory. The factory and fire authorities were not, however, satisfied with the premises and demanded more spacious surroundings. The Management then decided it would be best to transfer their plant once again and so the new factory was built on the Ennis Road. After many transitions the Thomond Cabinet Factory has now found a permanent home and we hope it will continue to serve the needs of our city and country in the furniture trade for many years to come.



**MICHAEL MCINERNEY**



**MICHAEL SADLIER**

This factory, like any other industry, had its growing pains and did not achieve its object immediately. Its history may be entitled: 'From a joiner's shop to a large industry.' Time and again in our city we are clamouring for concessions given to underdeveloped areas. As these concessions are not apparently forthcoming, we can learn a lesson from this industry. Here are two Directors who after a short period of twenty years have shown what can be done. They have succeeded in establishing a large industry without state aid, grant or loan.

This year the Thomond Cabinet Factory was registered as a limited company, the sole Directors being Michael McInerney and Michael Sadlier. The aim of the new Company is to increase production and consequently to promote increased employment. They realise that what counts is not alone the weekly pay packets or the annual profit, important as these undoubtedly are, but that something useful is being done as well for the common good. Furthermore, this success story should encourage some of our citizens to take a more active part in the industrial life of our city. In recent years many new

industries, financed by foreign and home capital, were started in this country. Limerick has not benefitted from this Industrial Development. Perhaps this is due to lack of initiative and local enterprise, or perhaps it is also a certain fear on the part of our citizens with capital to invest in local projects. The Thomond Cabinet Factory, without state aid, grant or loan, and with a minimum capital, has set a headline. Our citizens should be proud of this industry and should show their appreciation of the excellence of its products by a continued local demand.

**CATHERINE O'NEILL—continued**

Novice Mistress, a post she was to hold for 40 years. Such, briefly, is the record of Catherine O'Neill's life-work, but underlying it is the record of a woman of extreme sanctity and goodness whose interior life, the life of contemplation is revealed in the notes she kept, under obedience, of what may be called her communings with God.

### **HIGH DEGREE OF SANCTITY**

There are few contemplatives, says a Kempis, because there are few who are perfectly humble. The measure of the humility of Mere Therese Emmanuel is the measure of her obedience, and according to her confessor, Mgr. Gay, in her it was perfect. As a young novice, she embarked upon a long struggle to conquer self-will, self-love, a struggle hidden from human eyes but certain to have been watched over by God.

The impossibility of giving any adequate conception of the high degree of mysticism reached by Mere Therese Emmanuel in a short article are obvious. A book on 'Catherine O'Neill,' by A. J. O'Reilly may be had from the Limerick County Library and it is worth reading the more detailed biography of this saintly nun of whom Limerick may be proud.



WILL THE long-awaited hurling resurgence be forthcoming this year? Chairman Pat O'Reilly was emphatic at the recent Convention that our seniors would turn out fit and well this season, ready to give a good account of themselves. Let us hope words will be translated into deeds! Secretary Sean O'Connell was guardedly optimistic: he said a good number of the All-Ireland minor champions of 1958 were now ready to step out in senior ranks and, interspersed with some older experienced players, a good blend could be got, provided all trained conscientiously. Waterford will prove a very stiff obstacle in our first championship engagement. No man, whatever his credentials, should be put on the field if it be known that he had been slack in his preparation. Seven of the minor team that was pipped on the post by Tipperary last year are again available as minors.

### Cross-country Athletics

There is scarcely any body of athletes that put so much into their sport as do cross-country runners: they train and compete in the depth of winter and often tog out under a bush in semi-arctic conditions: they run, most of them barefooted, over miles of rough, tough country, taking in their stride such obstacles as stone walls, double banks, and even ploughed fields. No glamour boys, getting few headlines, they are in the proper tradition of true amateur sportsmen, competing for the love of the game. Our cross-country men and track athletes have, in recent years, kept our county well to the fore, and just recently Pat O'Regan, of Kilmallock A.C., won the Munster Novice Championship. On the same day, P. J. O'Sullivan, of Regional A.C., the Irish half-mile champion, was second and John Downes third in a hot field of 120 runners in Tullamore: it speaks well for O'Sullivan's versa-

## SPORT

By REV. W. J. CARROLL, P.P.

\*

tility that he could finish so high up over six miles, well beyond his best distance.

### The Springboks

The South African Rugby Touring Team came, played and, despite one defeat, can be said to have conquered. They played thirty matches in these islands, won twenty-eight, drew one, and lost one. In the last match of their tour here, they went under to the Barbarians, a team whose players are drawn from Ireland, England, Wales and Scotland. The Springboks won all their internationals here, but later were held to a draw by France. They could well argue that it was natural that at the end of a long and arduous tour some snap should have gone out of their play and, besides, their forces were depleted by injuries and the 'flu. With the people of South Africa, rugby is almost a religion and a defeat for a Springbok team is something like a national tragedy. The large forces they sent to the East African campaign in World War I included lots of fine players, and this writer was able to see at first hand in Tanganyika, and later in South Africa itself, their dedication to what they regard as their national game.

### The All Blacks

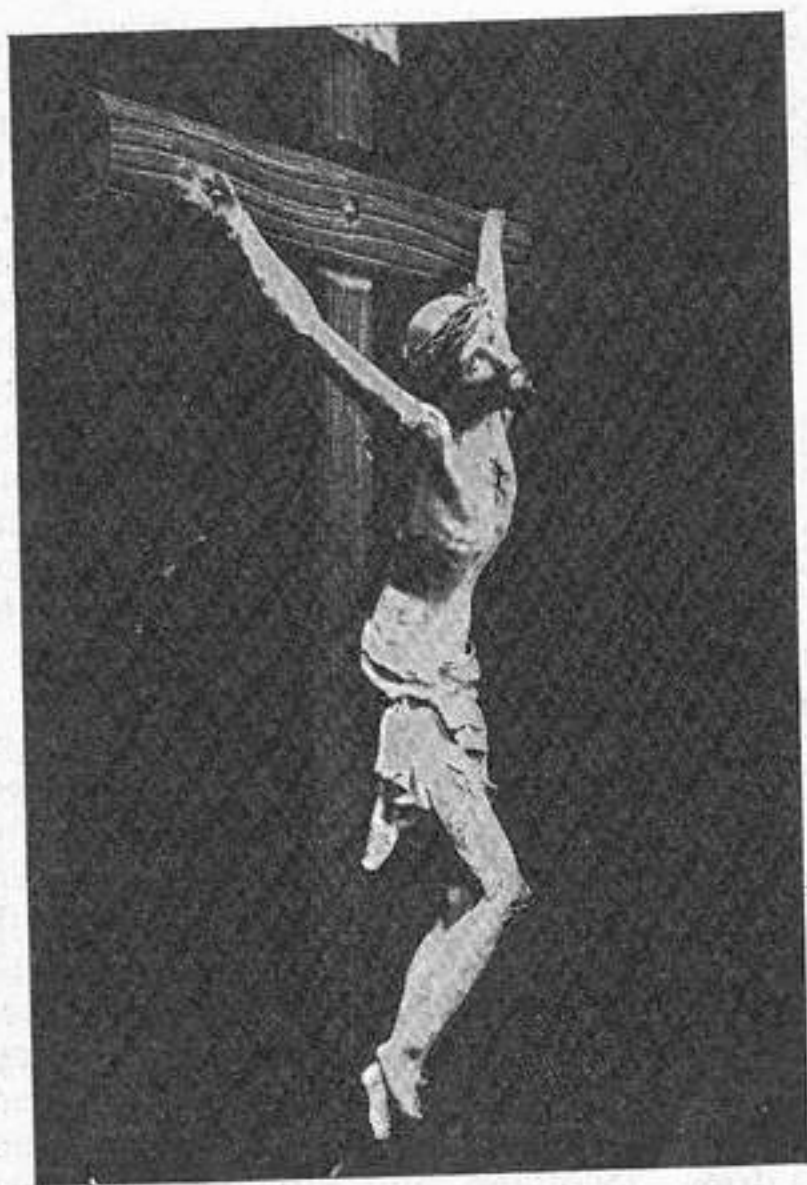
New Zealand is another country with an intense dedication to rugby. Their international teams are popularly known as the 'All Blacks,' so called, not because they include dark-skinned Maoris, but because they play in black jerseys and black shorts; the jerseys having a silver leaf on the left breast. One New Zealand

team playing in these islands won *all* their matches: the only touring side ever to accomplish this feat. The 1924 All Blacks played thirty matches and won them all. One win was particularly gratifying, when they actually beat Wales 19-0. The reason was this: the 1905 All Blacks, regarded by many as the best team ever, won thirty-two matches, many of them by huge scores, but lost one game, going under to Wales who won by a try to nil. But right down to the present day, all New Zealanders, and indeed quite a few Welshmen, stoutly maintain that the All Blacks were deprived of a legitimate try on that fateful day in Cardiff in December, 1905. And now for a sequel with pleasant memories for our countrymen. After their win over the All Blacks, Wales were on top of the rugby world and followed this up by defeating England and Scotland, and so came to Belfast with, as they thought, the 'Triple Crown' in the bag, more particularly as Ireland had been well beaten by Scotland. To make a Welsh victory seem more than ever certain, Ireland were reduced to fourteen men early in the second half, and later had only thirteen men on the field. Yet the gallant thirteen brought off one of the greatest upsets of rugby history, beating the Welshmen by 11 points to 6 points.

### Joe Carr

Dublin's Joe Carr, one of the finest golfers of this era, has many notable successes to his credit. What is perhaps more pleasing is that he is acclaimed on both sides of the Atlantic for his sportsmanship on and off the course. Recently, he was invited to the States by the U.S.A. Golf Association to receive the Bobby Jones award, given annually to the golfer reckoned to have done most to honour the game by fair play as well as by good play. Joe is the only non-American to receive this coveted award.





*"Despised and the most abject of men,  
a man of sorrows  
and acquainted with infirmity"  
—Isaias, Liii.3.*

## The Man of Sorrows

This is the character in which we best know Our Lord, a man of sorrows. There is joy also in His life and mission and there is glory, but the joy is overshadowed by sorrow and sorrow is a condition of the glory.

The 'Joyful Mysteries' are set in an atmosphere of sadness. In the Annunciation, Our Lady takes on a grievous burden. In the Visitation, we meet two women who are about to be mothers and on whom God is destined to be very hard. In the Nativity, Our Lord Himself is born into suffering and privation, His home a stable, His first cradle a manger, the outlook full of danger and foreboding. The Presentation in the Temple is the occasion of Simeon's doleful prophecy — 'a sword of sorrow shall pierce thy heart,' and in the Finding in the Temple, although we have the great joy of finding a lost child, we are saddened by the perplexity of the parents — 'They understood not the word that He spoke unto them.'

That the glory in Our Lord's

life is conditioned by sorrow is evident too. You remember the words of Christ to the two disciples on the road to Emmaus — 'Ought not Christ to have suffered these things and so to enter into His glory?' He entered into His glory because He had suffered these things: His glory depends upon His suffering. His resurrection is a rising up, glorious and triumphant, from the dead. It is a triumph, but a triumph over death. And so too for the ascension and the other 'Glorious Mysteries,' they follow on suffering and death. Indeed, Our Lord consoled His apostles, when they were about to part, with the thought that He must return to His Father that He might be able to send them the Spirit of Truth.

### THE PASSION STORY

One quarter of the whole Gospel narrative is the Passion Story: and this is exclusive of the many hints and references and suggestions about the Passion in the four Gospels. It takes no account either of the many in-

dependent sorrows in His life of which we read in the sacred text. If He never died He had suffered much.

The detailed Gospel narrative does not exhaust our information about the sufferings of Our Saviour. Many incidents during the Passion have come to us from Tradition. The three falls on the way to Calvary, the merciful service of the woman Veronica, the meeting with His mother, the placing of the dead body in the mother's arms — these memorable incidents are not recorded by any of the four evangelists. They have come to us traditionally and are remembered in the Way of the Cross. The primitive Church had a wealth of detail about the Saviour's last great trial and everything was treasured.

Our Lord is everywhere and always presented to us as a man of sorrows. He mourns, He sighs, He weeps, He groans in the spirit. Never a laugh or a smile. He was like to us in all things. He was human and He must have acted in a human way.



But it is nowhere recorded that He did smile. The recorded Christ is a man of sorrow; not indeed of sadness and gloom but certainly of sorrow.

### OUR OWN SUFFERING

A man of sorrows, then, and acquainted with grief. This is Our Saviour and we would not have Him otherwise. We require Him to be a man of sorrows. Our lot is cast to a very great extent in the midst of suffering and sorrow. We must live in a vale of tears. We cannot escape it. It makes little difference what theory we have about its meaning and outcome — we must suffer. And since this is the case, our nature calls out for a suffering Saviour. We could really believe in no other.

When you are in trouble, where do you go for succour? Is it to your gay friends, to your light-headed companions? No doubt they are good fellows, but they

are not for now. When we are in trouble, in real trouble, trouble that shakes our whole being, we go to those who have suffered and have been sad. And we go to them not simply because they have suffered but because we suspect that they have suffered from their sufferings. They have been tried and tested as in a furnace. Their whole personality has been affected for the good. They are strengthened, enriched, ennobled. We go to them because they have something to give us.

And if this is true of human aid and sympathy, what of that aid which God only can give? How would our religious instinct pick Him out if He were not a man of sorrows and acquainted with grief? But we know that He is, and when sorrow comes — and no doubt it is often sent for this very purpose — we turn to Him unerringly, instinctively, and there we find rest for our souls.

### CHRIST THE CONSOLER

We ought to get into the habit of making a companion of this man of sorrows. To Him we should bring not only our griefs, our losses, our disappointments, but such undoubted sorrows as our own moral failures, our lapses from virtue. We seek Him to condole with us when we are not so good as we long to be. There must always be a great divergence between Christian idealism and achievement. That is why there is such need of charity — of love for one another, of forbearance, of understanding, of endurance. But these qualities, especially of endurance, we must use to support ourselves as well as to support our neighbours. We have to put up with ourselves, and to do it is a heavy burden, a grief we cannot bear alone but must share with God.

—M.T.

## LIMERICK DIOCESAN PILGRIMAGE

— TO —

# LOURDES

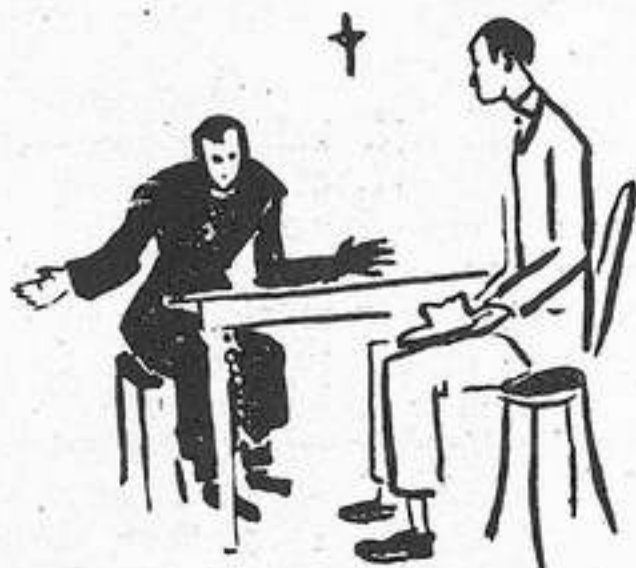
His Lordship the Bishop will lead the Pilgrimage.

OVERLAND SECTION: 9th—19th Aug. FARE (ex Limerick) - £46 - 10 - 0  
AIR TO PARIS: 10th—18th Aug. - - FARE (ex Dublin) - - 48 GUINEAS

Booking Forms from SPIRITUAL DIRECTOR, 114 O'Connell St., Limerick, or  
SADLIER TRAVEL SERVICE, 46 Grafton St., Dublin 2.

INVALID APPLICATIONS must reach Spiritual Director BEFORE 20th APRIL.





# Any Questions ???

*Q. If it is wrong to believe in dreams why did God make use of dreams to make known His will to men, both in the Old Testament and the New?*

*A. It is certainly superstitious to guide our conduct by dreams, and the Scriptures frequently warn us not to obey dreams. On the other hand, the Scriptures mention dreams as a means of divine revelation, e.g., St. Joseph, St. Paul. Dreams ordinarily have a natural cause. When they come from God, He always takes good care to make their supernatural character evident.*

???

*Q. What is meant by the ceremony of Exorcism?*

*A. Exorcism is a ritual ceremony of adjuration in which the devil is either forced to abandon a possessed person or is forbidden to injure someone. The ceremony consists of a prayer, followed by the display of a crucifix and a direct order, in the name of Jesus Christ, that the evil spirit depart. The exercise of this power is now reserved to a priest specially appointed by the Bishop, and the power will be used only when it is certain that a person is really possessed by the devil.*

???

*Q. What is the symbolism of the blessing of New Fire and of the Incense before the door of the Church on Easter Saturday night?*

*A. The fire or light is the symbol of Christ, who said: "I am the light of the world." The stone from which the spark is struck also symbolises Christ rising from the tomb through the stone of the sepulchre. The ceremony was introduced into the Liturgy by Pope Leo IV in the 9th century.*

*Q. Do the words: "Whose sins you shall retain they are retained," mean a priest sometimes refuses absolution?*

*A. A priest in administering the Sacrament of Penance gives absolution to the penitent who deserves it. He cannot be arbitrary in the exercise of this power. The priest will refuse to absolve only when the penitent places some obstacle, such as lack of sorrow, refusal to promise an amended way of life or unwillingness to make a complete confession.*

???

*Q. Can a Catholic practise the Catholic religion and at the same time reject or ignore the social teaching of the Church?*

*A. No. The social teaching of the Church points out our obligations to our fellow-men as members of society. If a Catholic ignores the Church's teaching in this important matter he exposes himself to grave danger of not fulfilling his duty to his neighbour and thus sinning grievously.*

???

*Q. What is meant by the titular of an altar?*

*A. The saint or mystery to which the altar is dedicated—saint being used in a wide sense to include the Blessed Virgin Mary, etc.*

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Why not send *your* questions to *Our Catholic Life*, St. John's Presbytery, Limerick?



REV. J. CASEY, C.C., WRITES ABOUT THE

# Early Persecution

EVEN IF A special disposition of Divine Providence had not predetermined that the followers of Christ should be persecuted, it is quite likely that they would in any case have had to suffer for the Faith. Christianity proposed a new ordering to the life of the individual and of society, and seemed to have little in common with any other form of religion which had hitherto appeared on the scene. Furthermore, its claim to be the only true religion implied a rejection of the accepted divinities and gave the impression that it was the enemy of established authority. As the number of Christians increased and the impact of the new ideas began to be felt in Roman society, there was bound to be increasing resentment among interested parties and lovers of the old pagan order.

## VESPASIAN

Something of Nero's persecution has been outlined already. The next flare up came as a result of Vespasian's policy towards the unhappy Jews in Palestine. This Emperor thought he could make a little money out of the misery of the Jews after their Temple has been destroyed and replaced by a temple of the Capitoline Jove. He therefore decreed that the contributions which the Jews were wont to give formerly to their own Temple be now turned over to that of Jove. As long as they were willing to pay, the unfortunate people were left in peace, and nobody bothered whether or not they practised their religious rites.

## DOMITIAN

This arrangement continued up to the accession of Domitian,

who figured he could increase the revenue by having more people listed as Jews. There followed an inquiry into the politico-religious status of Jews, or Jewish and other Christians, and this enquiry seems to have resulted in a persecution. It must have been a very trying time for the Church as Tertullian says that Domitian was as cruel as Nero. As Tertullian's account is not very factual, it is not easy to be certain as to the extent of the persecution or to be sure of the names of those who suffered. However, it is very likely that the martyrs mentioned by St. John in the Apocalypse, notably Antipas, earned the martyr's crown at this time. Again, Pliny, writing later, states that he found people in Bithynia who had given up the the faith around about then. St. John himself was exiled to Patmos, but was able to return to Ephesus when Domitian issued a decree calling off the persecution. From Tacitus and Pope Clement's letter to the Corinthians there is evidence that the Church at Rome suffered also. A tradition says that Clement was sent into exile and there he died.

## TRAJAN

The attitude of Trajan towards Christians was somewhat milder than that of his predecessors. He instructed Pliny not to seek out Christians in Bithynia. If, however, they were denounced they should be given a chance to retract by professing allegiance to the pagan gods and in order to ease pressure on magistrates he laid down that anonymous denunciations should be disregarded. Pliny did, however, condemn Christians to death, and there were other martyrs elsewhere. Of these, the most

illustrious was St. Ignatius of Antioch, who died in the Coliseum.

## SECOND CENTURY

Almost any Christian was a candidate for martyrdom for the whole of the second century. In all this period Christians were regarded as being outside the Law, and anyone could have an enemy brought before a magistrate on a charge of being a Christian. To aggravate their unhappy plight they were excluded from public office and had difficulty in providing themselves with even the bare necessities of life. Added to this was the fact that they were at the mercy of a fickle multitude which fed on rumours and which at times became exasperated by recurring public misfortunes. The result was that while many were put to death following an appearance before the magistrates, many more lost their lives in the periodic mob outbursts.

By the middle of the century many had died for the Faith. Only a few names have come down and of these the most notable was St. Polycarp of Smyrna, one of the last of St. John's disciples. The aged bishop was condemned during the games at Smyrna and was burned in the stadium on an improvised pile of wood.

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## Application

— FOR —

## Invalids to Lourdes

BEFORE 20th APRIL

*Please help Invalid Fund.*



# Extracts From Pastoral Letter

We are about to enter on another Lenten season, a period during which we are called on to take stock of our position before God. We should examine how we have lived during the past year, asking ourselves whether we have dutifully fulfilled our religious and moral obligations or whether we have been careless and forgetful of the purpose for which we were created, namely, the love and service of God upon earth and, thereafter, eternal happiness with Him in heaven. Lent is a time of penance and of renewal; a time of penance so that we may rid ourselves before God of whatever has been unworthy in our past, and a time of renewal in which we should strengthen ourselves once more, before it is too late, to lead the type of life that God demands as a condition of our eternal salvation. Let us then not waste this further period of grace which God is now giving to us; for many of us it will be the last.

## THE ECUMENICAL COUNCIL

It is not yet known when the forthcoming Ecumenical Council will begin, but the preparatory work is steadily advancing. Because of the great importance of this Council for the future work of the Church, there is great need of prayer for its success, and that need is nearly as urgent now in the preparatory stages as it will be when the Council is in session.

The Holy Father expects much from the Council and he takes an immediate and personal interest in the preparations that are at present being made. In an address last July to the students of the Roman Seminary, he expressed the hope that the Council would be "a new Pentecost," a new manifestation to the

world of the wondrous gifts of Our Divine Saviour, and he appealed for prayers "that from this Council would come forth abundant fruits; that the light and strength of the Gospel may ever more widely influence the Catholic religion and its missionary task; that the Church's teaching may be better known and Christian morality more widely practised." These words show that the Holy Father intends the Council to be a great Christian stocktaking, an examination of the world's spiritual and moral needs and an attempt to make the pastoral and missionary activities of the Church more adapted to modern circumstances, and, therefore, more effective in extending to mankind the benefits of Christ's Redemption . . . .

In these difficult times our sympathy goes to the Holy Father, who as Vicar of Jesus Christ, is burdened with the care of the whole world. We assure him of our constant prayers for the success of the forthcoming Council, on which he has placed such high hopes for the intensifying of the Church's action and its wider diffusion amongst mankind. We assure him, too, that we will remember the cause of Christian unity, which he, the Father of all Christendom, desires so keenly, and we shall pray, in the words of the prayer composed by him, that "those sheep who no longer belong to the one fold of Jesus Christ, that they also, glorying as they do in the name of Christian, may finally regain unity in one shepherd." . . . .

## THE POPE'S APPEAL FOR LATIN AMERICA

Most of you will have seen in the newspapers at the beginning of last month the letter from the Holy Father to Cardinal D'Alton

and the Irish Hierarchy concerning the needs of Latin America and especially the shortage of priests throughout that vast territory. In that letter His Holiness paid a remarkable tribute to our country for the part it has played throughout its history, and not least in recent times, in spreading the Christian Faith throughout the world. I wish, by a long quotation from that letter, to draw to your attention again the wonderful praise given by the Holy Father to our country:—

"This preaching of truth, Beloved Son and Venerable Brothers, is a special glory of your country . . . . Irish priests and religious, as is well known, from the coming of the Gospel message to their land, spurred on by the splendid example of St. Patrick, your illustrious Father and Apostle, went forth and made their way through many European lands to bring them the flame of faith and an unconquerable zeal in winning souls for Christ.

"This genius of your nation has won for the Church in Ireland imperishable renown and admiration among the many peoples who owe their Christian origin and development to the burning love of Irish Apostles and to their active priestly ministry. These Catholic peoples in themselves are a manifest and an eloquent testimony to Catholic Ireland's missionary character; they show it forth to the whole world and add splendour to its titles to glory . . . .

"So varied and such great Apostolic undertakings give Us special solace and joy in Our daily care of all the Churches. With this realisation to comfort Us, We wish by this letter to confide to you the distress and anxiety We feel when We survey the exceptionally grave and diffi-



cult circumstances of the priestly ministry in Latin America, and to request your care and help to meet them." . . .

That, dear brethren, is the special appeal of the Holy Father to the Irish Hierarchy, and through them to the Irish priests and people, and I think we can assure him that Ireland, in addition to her many other missionary and apostolic commitments, will not allow his appeal to go unheard and will try to play a worthy part in helping the cause of Christ's Church in Latin America.

### DUTY TO OUR COUNTRY

It is natural for us to be pleased at the high tribute of praise paid to our country by Our Holy Father, and to take pride in the remarkable achievements of our missionaries. But we must not allow ourselves to become complacent. As a nation we have made, and are still making, a big contribution towards extending the Church in various parts of the world, but we must remember that we have been much favoured by God, to Whose countless graces bestowed on us in our hour of peril we owe the preservation of our ancient faith, and in return for this priceless blessing we should consider it our duty to do all we can to help other peoples to receive the true faith or to preserve and strengthen it when the need arises . . .

As a people we have many virtues but we also have our failings, all of which are obstacles to the fulfilment of God's Will in us. We are very true to our religious duties. We all recognise the obligation to overcome our personal failings, but we are not all so conscious of the obligations that bind us to serve our community and our country. For so long occupied with the struggle for mere existence and subject to sharp divisions in social and political affairs, we have not as yet fully developed that solidarity,

that sense of social duty, that would rouse our common interest in local and national objectives and direct us to unite our efforts to achieve them even at the sacrifice of personal interests . . .

Patriotism involves sacrifice. Men willingly lay down their lives for their country, and it is not long since Irishmen have done just that for Ireland. Irishmen to-day are not asked to die, but to live and work, for their country.



We badly need the spirit of true patriotism, the breath of 'a true devotion to the nation,' to sweep across our land and to inspire us to build it, to develop it, economically, socially and culturally, as a happy, prosperous and truly Christian nation. And surely Irishmen can be expected to work together to achieve that aim, setting aside whatever individual or sectional interests might prevent or retard its realisation. And in the work of building up the country we should make sure that it will develop on fully Christian lines, that the edifice of our economic and social life will always be infused with the spirit of the Gospel and rest on the firm foundations of justice and Christian love. "For unless the Lord build the house, they labour in vain who build it," (Ps. 126, 1).

This year we celebrate the fifteenth centenary of the death of

St. Patrick, the National Apostle of Ireland. There will be many special functions and ceremonies throughout the country in his honour, and our people will be ready and anxious to take part in these. The Saint's Feast Day should be honoured in a special way, and I hope that on that day the faithful of the Diocese will join in religious services to express their gratitude to the man who so firmly established the faith of Christ in this once pagan land, and that they will earnestly implore him to obtain from God for our dear country the wonderful favour of again becoming, in a darkening world, a shining example "of truth, of justice, of love and of peace."

Finally, I wish to thank the people of the Diocese once more for their continued generosity towards the new Diocesan College, the building of which is progressing very satisfactorily. We hope to have the new College open for students in September, 1962, when at last we shall be in a position to cater fully for the needs of the Diocese. I am confident that all will continue their generous support until, in a few years, we shall have completed this important diocesan task.

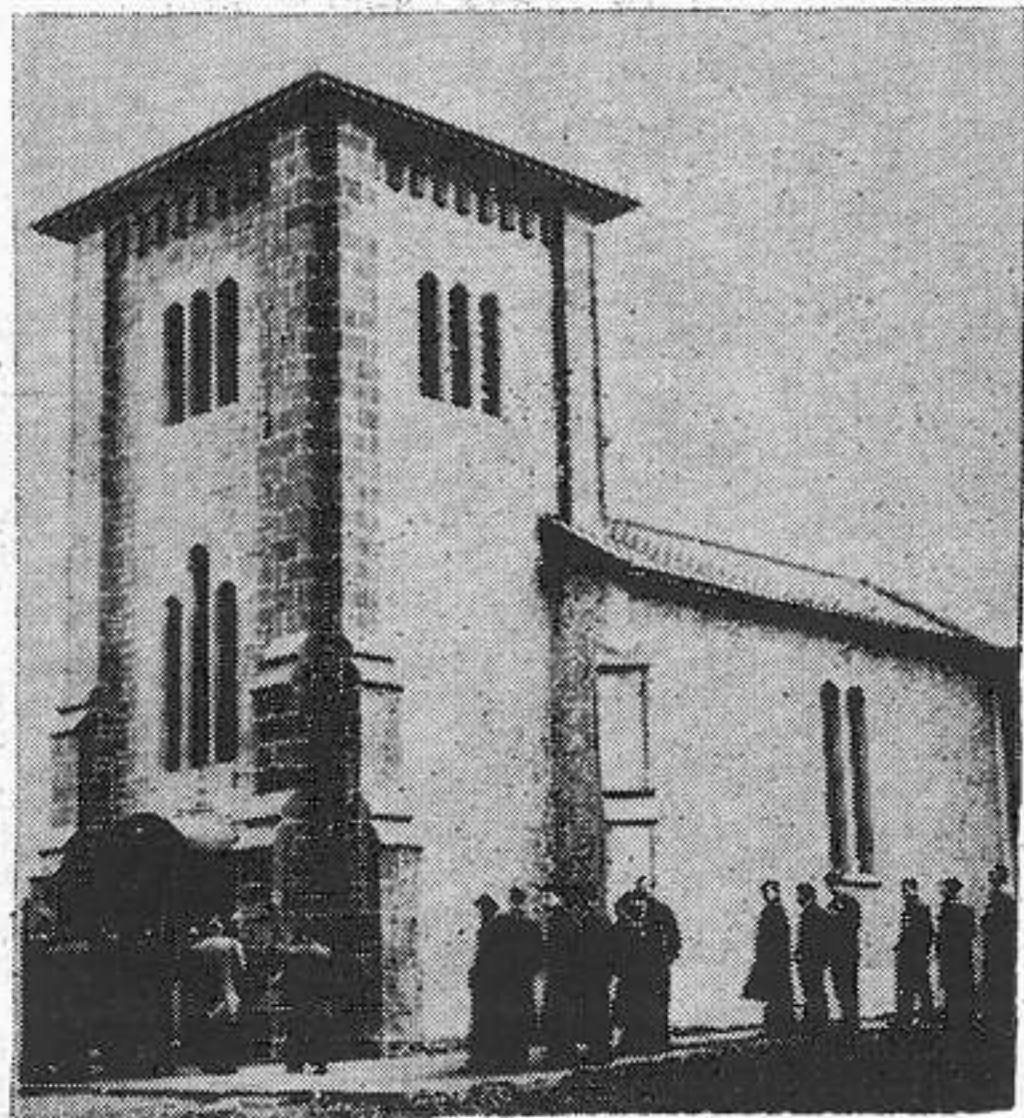
I also take the opportunity to express my deep appreciation of the generous and courageous manner in which the people of so many parishes of the Diocese are undertaking the building and reconstruction of Churches and schools. In several parishes great sacrifices have been, and are being, made, but God will reward all who help to make their Church a fitting temple for His worship and who are generous in providing suitable school accommodation for the children.

✠ HENRY,

Bishop of Limerick,



# New Loughill Church Opened



On Sunday, 12th February, 1961, Most Rev. Dr. Murphy blessed and opened the new church at Loughill. It cost £16,000 and is dedicated to Our Lady of the Assumption. "It is one of the most beautiful churches I have ever seen and I do think you can be proud of it," said His Lordship.

His Lordship, assisted by the Parish Priest, Very Rev. J. O'Byrne, and Rev. J. Connors, C.C., Foynes.







A proud day for the parishioners. Most of the development and unskilled work was carried out by voluntary workers. "You are certainly doing your duty to yourselves and your children by building this magnificent temple of God and I would like to congratulate all concerned."—a fitting tribute from the Bishop.





# CROIS BRÍDE

Tá lá féile Bríde na bliana seo imíte éarainn agus is eagal dom go ndéanfar dearmad uirthi nó go dtiocfaid an céad lá de ní feadhra san aebliain. Mar tá de nós againn, Saeil, dul ar ontaib naomh ó ceitre haird na cruinne, ac faillí a éabhairt inár naomh dúcasada féin a bunais agus buanais an creideamh sa tír seo faoi.

Tá rud beag amáin, áfach, a tugann Bríde Naofa cun cuimne dúinn i scaiteam na bliana ar fao—sé sin Crois Bríde. Le roinnt blianta anuas tá breis suime á cur as daoine sa Crois sin, agus ní don rud neamhghá-  
tad é faoi láthair cuid díob a feiceáil fiú sa Galltacht féin. Deirtear gurab é seo ba cúis don naomh an céad Crois díob a déanamh.

Chárla dí beic as taisteal i gConnaught agus a hobair misin-  
éaraicta ar siúl aici féin is a cuid cúntóirí. Dí sé as dul ó solas tráthnóna amáin nuair a cuais síad ar seacrán slí agus éit síad roinnt ama as imeacht leo agus gan a fios acu cá raib a dtíall.

Faoi deireadh, áfach, éonaic síad solas tamall uachtu agus brostaigh síad leo ina ttreo. Nuair a bain síad an teac amac énas síad ar an doras agus scaoileadh istead iad.

## Deoc bainne

Páganais ab ea an lánúin ar leo an teac, ac cuir síad páitce roimh Bríde agus a complaet, agus d'inis Bríde díob gur éuais síad amú i ndorcas na hoíce. Tug fear an tí eolas an bóthair díob agus ansin d'iarr sé ar Bríde deoc bainne a ól. Dí sise tuirseac traoceta is dóca, agus níor taisc do na cáilíní eile é. Cuais bean an tí faoi déin na

oí, agus ar pilleadh dí leas sí an céad cupán os coinne Bríde. Sular blais an naomh é, áfach, érom sí, tóg brob luadar ina láimh, agus leis an mbrob gearr sí comarcta na Croise ar an mbainne. D'ól sí ansin é.

## nim

Dí an fear as faire ar an ngnó seo agus ba léir go raib an-suim aise ainn.

"Cao faoi deara duit na geaitsí sin?" d'fíafraigh sé dí.

"Mar bí nim sa bainne," arsa Bríde.

"Nim!" ar seisean. "Conas a beadh nim ann nó cé cuir ann é?"

"Oo bean féin," ar sise.

Tuigeadh don bean ansin oll-méad na coire a bí beartaite aici. Tuigeadh dí leis gur dúine éar an scoiteann a bí os a comhair. Éit sí i féin ar a glúine agus d'iarr ar Bríde an peaca a maiteam dí.

## "Santais me í"

"Maicim duit é," arsa Bríde, "ac inis dom seo—cao do beir duit an nim a cur sa bainne?"

"Tá Crois óir faoi do mhin-eál agat," ar sise, "agus santais mé í."

Ón lá sin amac níor éit Bríde an Crois óir sin. Crois airgid a bíod aici agus í faoi éit as a clóca i dtreo is nac mbeadh sí ina cúis caite d'éinne.

Agus dúirt sí dá ndéanadh dúine ar bit Crois luacra agus í a cur faoi díon an tí, go mbeadh an teac agus a muintir faoina coimrí féin feasta.

## brat preisin

Com maic le "Cris Bríde," tá "Brat Bríde" ann leis. Píosa línéadaigh é seo, agus oíce

féile Bríde déantar uisce cois-  
reaceta a éroicéad air, agus ansin é a págáil go maoin ar élaí nó ar éor. Tugtar istead ansin é agus coimeádtar go cúramac é. Má éagann taom tinnis ar dúine ar bit den líon tí leagtar an brat seo anuas ar an mball ina mbíonn an pian agus deirtear—

"Faoi do coimirce dom, a Bríde ró-naofa,  
leigis mé ón ainm seo in ainm an Don-Mic."

—Máircín Ó Corrbuí.

~~~~~

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# Technical Education In Limerick

## Past and Present

**B**EFORE commenting on the proposed new developments under the City of Limerick Vocational Education Committee, it may be of interest to outline briefly the origin and growth of Vocational and Technical Education in the City.

Technical Education had its beginnings in Limerick in 1855, when a group of interested citizens contributed a sum of £1,256 "to promote Literature, Science, Art and Music and for the effectual encouragement of Agriculture in all its branches." With the funds available, the Athenaeum Hall (now the Royal Cinema) was erected and Schools of Music and Art were established. The site on which the hall was built was purchased from the Corporation for £300 and was subject to an annual rental of £21. payable to the Earl of Limerick. The School of Music ceased its activities after a short period, due to lack of support. The School of Art, despite lack of proper accommodation, catered for every aspect of Art and Art Crafts.

It is of interest to note that, despite Limerick's claim to a keen sense of musical appreciation, no serious effort was made to re-establish the School of Music for almost one hundred years.

The Agriculture and Technical Instruction Act of 1899 ensured an annual allocation of £1,200 for Technical Education in the City and the scope of instruction was extended to cater for classes in Engineering, Physics, Chemistry, Art, Commerce, Building, Domestic Economy, etc. To provide for this instruction, the present Municipal Technical Institute was built at a cost of £7,617.



By JAMES O'DONNELL, C.E.O.

\*

### MODERN DEVELOPMENTS

The Vocational Education Act, 1930, provided for the establishment of Committees with statutory powers to provide suitable courses of continuation and technical education throughout the country. The annual cost of implementing the Scheme in Limerick City approximates to £60,000 and requires the teaching services of some 80 teachers. Four-fifths of the annual cost is met through Government Grants—the remaining one-fifth comes from the Corporation and from students' fees. The average annual enrolment approximates to 3,000 students.

### PROPOSED EXTENSIONS

*Schools of Commerce, Art and Music.*

The renovation and extension of the former County Infirmary buildings will accommodate the above Schools.

*School of Commerce.*

In addition to the ordinary classrooms, typewriting rooms, etc., the School will also provide Office

Equipment; Audio and Visual Aids Room, Management Study Centre, Lecture cum Projection Room, Canteen, etc.

*School of Art.*

At present, even with very limited accommodation, the Limerick School of Art operates a full Schedule of courses in the Fine Arts, Craft and Design. It is intended, however, when the new premises are occupied, to develop new courses as well as extending those already available. This will be done with special regard for the peculiar needs of Irish development and will, therefore, apply not alone to the general cultural and technical spheres, but especially to the intensification of courses in Commercial and Industrial Design. It will mean further specialisation and exploitation of Applied Design in Textiles, Ceramics, Glass, Wood, Metals, etc., with the aim of keeping us abreast with world trends in manufacture as well as modern design in publicity and packaging.

In order to implement the above programme, the curriculum will cater for classes in the following:

Drawing and Painting; Design—Commercial and Industrial; Lettering; Modelling and Casting; Pottery; Stained Glass; Woodcarving; Weaving; History of Art; Leatherwork; Limerick Lace; Embroidery; Various Decorative Handcrafts; Interior Decoration.

*School of Music.*

This will be housed in the former Nurses' Home, where ample accommodation exists for all present and future needs.

The School will cater for instruction at elementary, intermediate and advanced levels in Strings, Piano,



Percussion and Wind Instruments. Classes will also be held in Counterpoint, Harmony, and the Theory of Music. Choral work and elocution will also be incorporated in the curriculum.

#### *Renovation and Extension of Technical Institute.*

Aware of its ever-increasing responsibilities, the City of Limerick Vocational Education Committee has now secured Departmental sanction for the re-organisation of its schemes of Continuation and Technical Education. The proximity of the new industries at Shannon Airport, the present and future industrial potential of Limerick City, the impact of the newly formed National Apprenticeship Board, and other equally important factors, have all contributed to show the immediate need for the proper training of craftsmen and technicians.

This renovation of the Technical Institute will provide properly equipped laboratories, workshops, drawing offices, etc., in the Departments of Mechanical and Motor Engineering, Marine Radio Officers, Electrical Engineering, Physics and Chemistry, Building and Architecture.

#### NEED FOR ACTIVE INTEREST AND CO-OPERATION OF THE CITIZENS

Despite the best efforts of the Vocational Education Committee and the Department of Education, the future success of the forementioned extensions and developments must rest entirely with the citizens—more particularly with the Trades Unions, Employers' Federation and Chamber of Commerce.

It has been stated that 3,000 students (or 6% of the population) enrol annually for courses. As a conservative estimate it would be true to say that of the remainder of the adult population, not more than 3% have any real knowledge of, or direct interest in, the Schemes of Continuation or Technical Education in the City. To instance but a few

examples, this lack of interest is reflected in the very serious scarcity of fully qualified technicians in the city, in the apparent indifference to the establishment of Diploma Courses in the Hardware, Grocery and Drapery Trades, in the very limited enrolments for courses in Physics and Chemistry or Industrial Technicians Courses.

#### EDUCATION AND VOCATIONAL GUIDANCE

There are three branches in our present system of Education in Ireland—Primary, Secondary and Vocational. These are all under the direction of the Minister for Education. Any real degree of liason, unfortunately, terminates at this level.

It would be interesting to examine objectively, what could be achieved if this liason would be established, even at local levels, while still retaining the autonomy of each branch. Surely, the experiment is worth trying.

It is gratifying to note that in Dublin and Galway serious efforts are being made to establish a Vocational Guidance Service. It is readily admitted that, with the limited avenues of employment which have hitherto existed, the need for such a service may not have merited serious consideration. However, the time is now opportune to examine the benefits which would accrue from the establishment of a Vocational Guidance Bureau.

#### POPULAR MISCONCEPTIONS

A disturbing feature in the scope of Vocational and Technical Education is the attitude of many parents and some employers regarding the standard of general education requisite for the training of the Craftsman and Technician. The mistaken notion that entry to the trades and technical services requires little or no general education, has, and will continue to have, serious repercussions on our industrial life. While the majority of students entering our schools pos-

sess a sound basic structure of general education, the best pupils are earmarked for the white-collar job. Only a limited number of the latter achieve their objective, with a resulting serious loss to the efficiency and productivity of our industrial economy.

Ireland needs and demands that her craftsmen and technicians should rank with the best that other countries produce. If the Vocational Committees are to achieve their objective in their educational schemes, then the problem referred to above must receive the serious consideration of parents, employers and other interested parties.

#### FINANCING OF EDUCATION

The standard of education, in all branches, in this country, compares more than favourably with that in other countries. That this standard has been reached and continues to be maintained, is a remarkable achievement in view of the lack of adequate financial support. The importance of proper accommodation, equipment, staffing, etc., in all schools, cannot be over-stressed. The future of this nation in the cultural and economic spheres demands an enlightened and sympathetic approach to the problems of capital and revenue expenditure on education.

#### CONCLUSION

Finally, this brief comment on Continuation and Technical Education in Limerick would be incomplete without paying a sincere tribute to the Chairman and members of the Vocational Education Committee. Their services, advice and guidance, are given freely and enthusiastically and all too frequently without due recognition from the many who benefit by their efforts.

\*

*Dear God, give us strength to accept with serenity the things that cannot be changed. Give us courage to change the things that can and should be changed. And give us wisdom to distinguish one from the other.*



# The Late Canon O'Kennedy of Fedamore

By MAGGIE MADDEN (Pallaskenry)

SEEING IN THE Autumn issue of *Catholic Life* an appreciation of the late Canon O'Kennedy of Fedamore and an invitation to some old friends of the Canon to send any past reminiscences about him, I decided to accept the invitation, as I am a very old friend of his. I was teaching in one of his parish schools, Carnane, during his early years in Fedamore. I think all the old teaching staff, but one other and myself, have gone to their heavenly reward now, otherwise *Catholic Life* would have many interesting anecdotes of their beloved Pastor. Besides his priestly ability, which is so well known, the result of his watchful care of his youthful flock from childhood upwards, has borne fruit to the present time.

The Canon was never happier than when he was having his boys around him for Christian Doctrine and was very proud of his Latin class, which he held in the Church Vestry. In that class were some very eminent and learned Churchmen of the future, e.g., the late Bishop of Limerick, Most Rev. Dr. O'Neill; Arch-deacon O'Brien, still with us, Thank God; the late Fr. Pat

Feely and Fr. Garrett Dillon. There were also in that class men afterwards eminent in the medical profession: Dr. Feely, Limerick; Dr. Hynes, Patrickswell; the late Surgeon O'Brien of Croom Hospital, whose early demise was hastened by the rigours of British Gaols in the troubled times. Also in other walks of life were John Clifford, who had a brilliant course in Drumcondra Training College and later distinguished himself in the teaching profession, and Paddy Clohessy, the popular T.D.

The Canon was a strict disciplinarian and this helped in the various professions chosen by his boys. While the Canon carried on his class in the Vestry, children from Second Standard upward, under the care of the teachers, each taking his or her turn every month, assembled in the adjoining Church for Religious Instruction.

When the Canon's morning class was over, he came to examine our progress, playing one school's proficiency against the other, which was a great stimulus, as all and each tried to be best. This was proved later by the Fedamore Gaels and racing men in hurling

and racing venues.

Canon O'Kennedy endeavoured and succeeded in promoting a warm devotion to the Saints among his parishioners, who all loved him dearly. Any baby brought to the Church for Baptism, on or about a particular Saint's Feast Day, should be called after that Saint. Once, on St. Joseph's Day, a baby was brought to the Font for Baptism. The Canon said: "I am calling this lad Patrick Joseph." The father quickly intervened, saying: "'Tis a little girl, Canon." "Oh! very well," said the Canon, "we will call her Patricia Josephine." When the baby's father returned home he could not tell Mammy what the child's grand name was!

Later on, when Father James Moloney was expressing his fears that the time was approaching when a Bookie's Clerk would be wanted to interpret the fancy names of baby girls, he was assured "that that would never happen in Fedamore."

The Canon made the interests of his flock always his first concern and was beloved by all, and one of Fedamore's saddest days was that March day when our Blessed Lady took him from us, on her Feast Day, leaving us to mourn his loss and fulfil his last wish—"to give him six feet of Irish earth opposite the Vestry door," where his feet so often trod.

\*

## SYMPATHY

Graduate: "Professor, I have made some money and I want to do something for my old college. I don't remember what studies I excelled in, if any."

Professor: "In my classes you slept most of the time."

Graduate: "Fine! I'll endow a dormitory."

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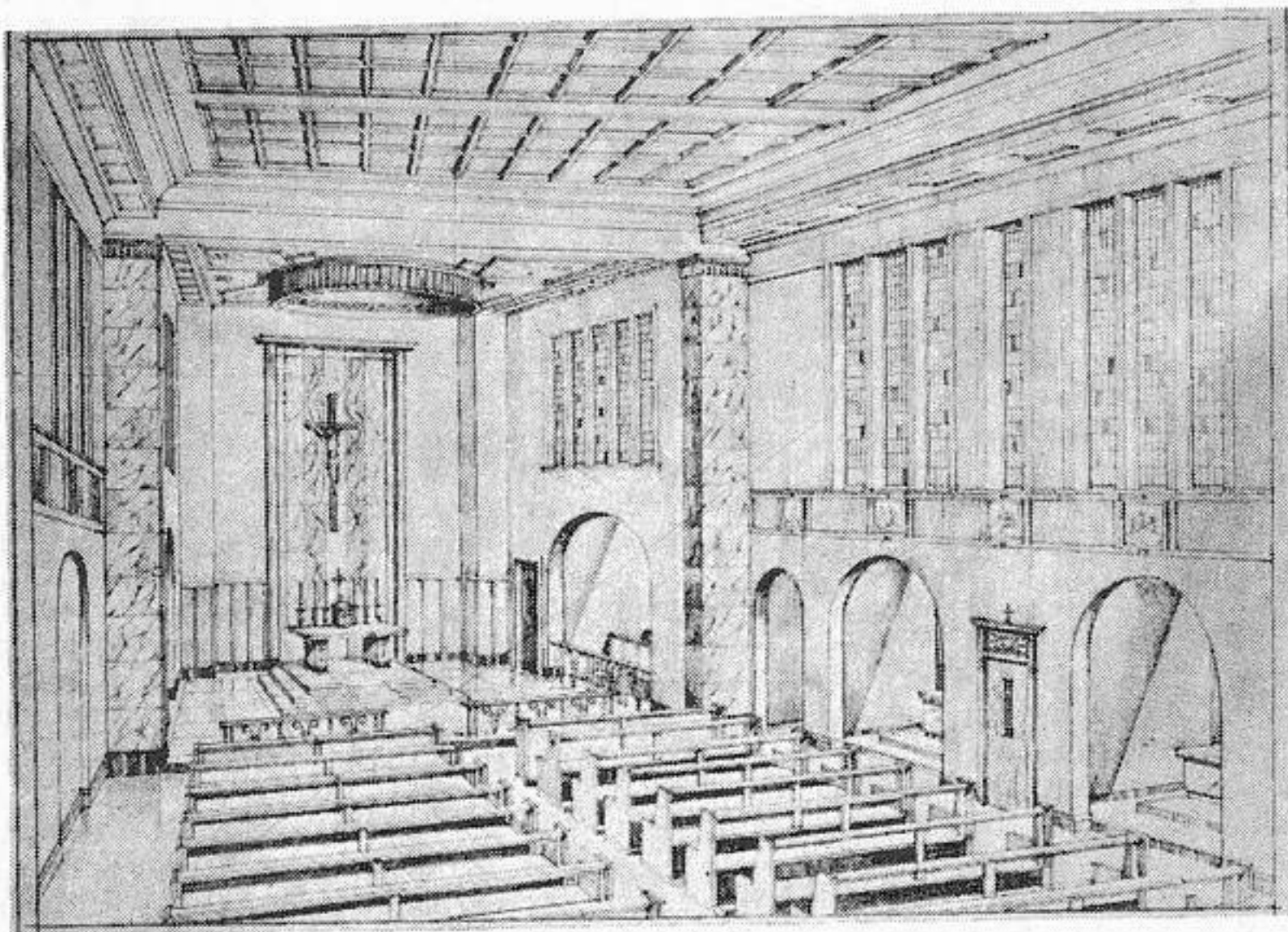
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## Short Description of New Chapel at Diocesan College, Limerick

The Chapel will be built to the front at the eastern end of the classroom Block with the Narthex opening from the connecting corridor between the Classroom Block and the Assembly Hall. It is designed to harmonise with the remaining buildings now in course of construction. The chapel will seat approximately 250 Students with a small public transept to seat 50, and a small Nuns' transept.

The Sanctuary, the High Altar, steps and predella in marble with a marble reredos on which will be superimposed a large Crucifix. The ceiling of the Sanctuary has a small saucered dome with hanging fibrous plaster drape forming the

Baldachino over the High Altar and outside the Baldachino the ceiling will have bas reliefs of symbols of the Four Evangelists....The Nave ceiling is coffered. There are three Side Chapels opening off the Nave at the Epistle side and two Confessionals. A small gallery is provided. The windows throughout will be lead lights in Cathedral and Flemish Glass, having amber borders and Cross motif. The floor will be in wood block. A Bell Tower is incorporated in the main elevation. There is a Narthex between Nave and the main corridor. The external elevation will be finished part brick and part Stucco and the Tower is surmounted by a Finial, finished with a bronze Cross.

We gratefully acknowledge the following:—

### PRIVATE SUBSCRIPTIONS December-February, 1961.

|                                         | £   | s. | d. |
|-----------------------------------------|-----|----|----|
| "Limerick People," Kilburn, London      | 205 | 0  | 0  |
| Rt. Rev. Mgr. J. F. Purcell, California | 106 | 9  | 4  |
| Limerick Priest                         | 50  | 0  | 0  |
| Mrs. Harding, St. Petersburg, Florida   | 34  | 15 | 10 |
| Limerick Priest                         | 25  | 0  | 0  |
| Co Limerick P.P.                        | 25  | 0  | 0  |
| Mr. J. Scanlan, Feohanagh               | 20  | 0  | 0  |
| Mr. & Mrs. A. O'Donovan, Limerick       | 14  | 0  | 0  |
| "Anon," Limerick                        | 10  | 10 | 0  |
| Rev. G. O'Sullivan, C'fornia            | 10  | 8  | 9  |
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| "Anon," Rhode Island, U.S.A.            | 5   | 0  | 0  |
| "Anon," England                         | 5   | 0  | 0  |
| "Anon," New York                        | 3   | 7  | 1  |
| Mr. M. Synan, Battersea, London         | 3   | 3  | 6  |
| Per Most Rev Dr. Murphy                 | 2   | 0  | 0  |
| Per Rev. D. Gallagher                   | 2   | 0  | 0  |
| Per E. D. O'Sullivan                    | 1   | 2  | 6  |
| Per Rev. P. O'Callaghan                 | 1   | 0  | 0  |
|                                         | 543 | 17 | 0  |

### BEQUESTS

|                                                   |     |    |    |
|---------------------------------------------------|-----|----|----|
| Rt. Rev. Mgr. James Moynihan, Minnesota, U.S.A.   | 532 | 17 | 1  |
| Mr John Flanagan, Lisgordon, Ardagh, Co. Limerick | 308 | 16 | 9  |
| Miss Bridget Sheahan, Shanagolden                 | 100 | 0  | 0  |
|                                                   | 941 | 13 | 10 |
| College Week                                      | 449 | 10 | 8  |



# St. Patrick's Well

FROM CASHEL OF the Kings, St. Patrick came this way. Up to a chieftain's camp on Knockea Hill, the ancient Life said. And sure enough in the summer of 1960 the excavator's spade laid bare on the hilltop finds of St. Patrick's time. Then down by Donaghmore he came to Sangul (Singland) and the long ridge by Corbally that led to the Shannon fords. There he met the Dalcassians, who were guarding the river passes to their newly-conquered land beyond.

At Singland, the Christian history of our district begins. For here in the words of the Life, written before there was any Limerick, "Cairhen believed in the Lord and Patrick baptised him at Singland." That sentence is the charter of the Faith by Shannonside. The words in their original ninth century Gaelic are to be hewn on the rock face at Singland Shrine.

Up the slope from Singland Shrine a cemetery marks the site of the first church erected in this neighbourhood. The city happily preserves an early iron bell from old Saint Patrick's. The stump of a round tower in the church grounds was visible up to the closing years of the century before last. At the request of the Reverend Michael Malone, the Fair Green Trustees enclosed the area about St. Patrick's Well in 1853: fifty years later the parishioners erected the present shrine. About a quarter of a century ago work carried out below the pedestal of the statue of St. Patrick appears to have interfered with the free flow of the spring. This is to be remedied in the interesting scheme of restoration planned by Rev. Dr. Cowper and his enthusiastic band of helpers.

Once again the overflow will trickle down the northward slope along a watercourse stone-paved and stone-lined. Just as they did

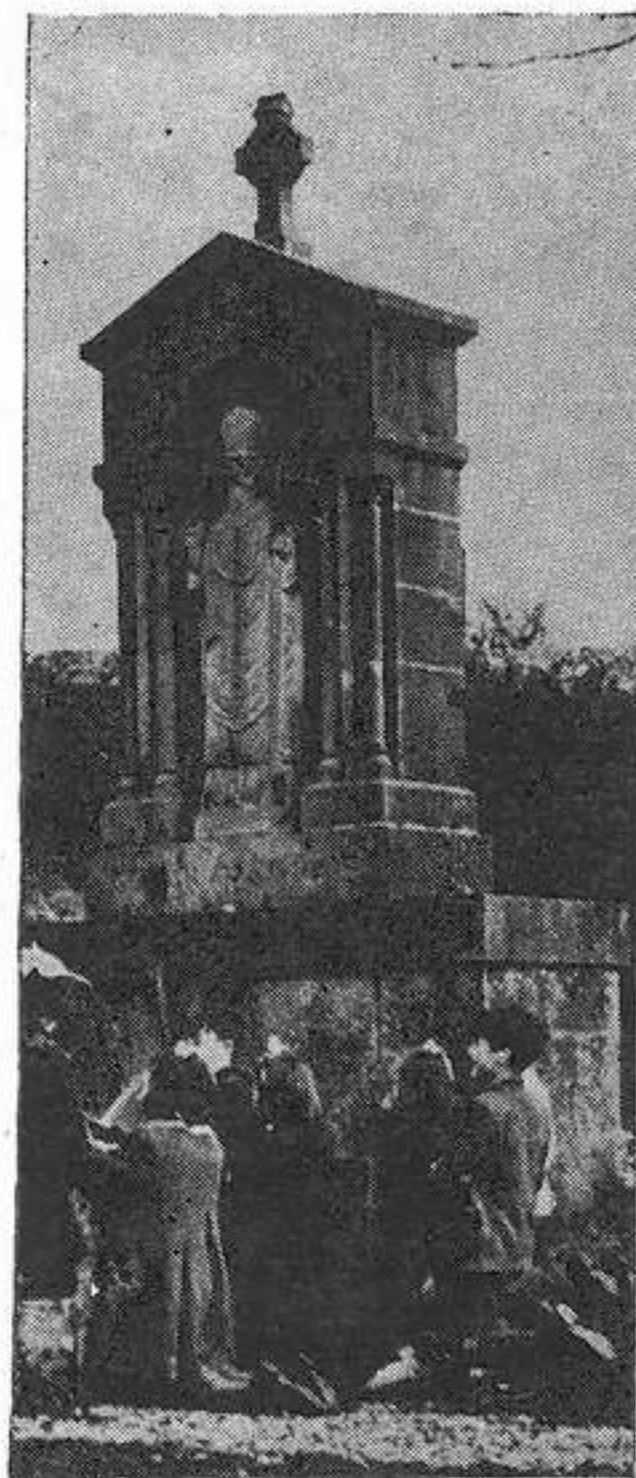
in 1853 the Fair Green Trustees are again giving ready help. They have placed a plantation belt on the slope above the shrine at the disposal of the Committee. Here, and in the present enclosure, the shamrock will spread its carpet below the yew and lime and beech and cypress and all the trees that gave Patrick shade and shelter in his wanderings along the Roman roads of Italy and Gaul. In their shade, too, and beside the bubbling spring our folk will continue their age-old custom of honouring Patrick. In this shaded and secluded nook it should be easy to recall and invoke the dear saint to whom under God we owe the gift of Faith.

## St. Patrick and his Shrine

The present parish priest of St. Patrick's, Very Rev. Dr. Cowper, has recently brought together an energetic committee of workers in an effort to restore the Shrine to its pristine dignity.

Paths have already been laid in concrete by a few voluntary workers from the parish. The water course has been re-opened and will eventually flow northwards down the centre of the area. The *Saints Bed* is to be excavated under the direction of Mr. John Hunt. Members of *An Realt*, under the direction of Fr. O'Donnell, C.S.S.R., have undertaken the work of planting the ground with suitable trees and shrubs. The entire project—which will include renewed boundary walls and elevation of the monument level—is being planned and directed by our honorary architect, Mr. John Thompson.

With a view to drawing the attention, especially of youth, to this worthy project—(a) an essay com-



petition in Irish and English on *Patrick and Limerick* is being organised in all the secondary schools of the diocese. The prize in each case will be two free return tickets from Shannon to Dublin on Aer Lingus Shamrock Boeing Jet *Padraig*, together with adequate pocket money.

(b) For a similar reason and also because funds are urgently needed, all the *Patricks* and *Patricias* of Limerick City are being circularised and asked to become patrons of the project by sending their names to the Hon. Secretary, together with a subscription not exceeding £1. In return, they will each receive an illuminated certificate, incorporating their names, which will be a permanent record of their patronage. The design for the certificate is in the capable hands of Fr. Aengus Buckley, O.P.







of the Gaeltacht adopted the scheme last year and made funds available to send 260 children. This year 1,050 scholarships are being given. The parents pay £16 10s. and the remainder of the £40 cost is paid by Gael-Linn and the Department. I would like to recommend this three months stay in the Gaeltacht to you as a way in which you can get such a grasp of the language that you will have no further difficulty with it during your schooldays and acquire a fluency which will remain with you all your life. You should speak to your teacher about the scheme or write for an application form to Gael-Linn in Dublin. By the time you see this it will be too late to apply for the April-July term. For the September-December term your application should be in by April 25th.

citizenship means that we all have the duty of playing the fullest part of which we are capable in the many voluntary organisations which seek to promote the welfare of our fellow citizens.

This spirit of loyal and enthusiastic citizenship is going to be very necessary for us in Ireland if we are to make a success of our young State in the modern world. For that reason the symbols that focus the spirit of citizenship, the national flag and anthem, are very important also. You should always be very careful to honour the national flag for it represents the Irish State. Likewise you should stand proudly to attention when the Anthem is played and, when appropriate, join in singing it. Which reminds me that unfortunately the Anthem is not taught in very many schools. If you are on good terms with your Irish teacher you might suggest to him or her that they teach the Anthem in class.

Rath De oraibh go leir,

An tAthair Padraig.

\*

## Quiz?

1. Give the words following this quotation: 'Blessed are the poor in spirit ...'
2. What street in London do you associate with doctors?
3. What tree is usually used as a symbol of strength?
4. In golf, what is a birdie?
5. What is meant by mufti?
6. What's the name for a container for arrows?

(Answers on Page 32)

## The Saint's Prayer

*Christ keep me to-day,  
Against poison and burn,  
Against drowning and wounding,  
Until I may earn  
The guerdon abounding.  
Christ near,  
Christ here,  
Christ be with me,  
Christ beneath me,  
Christ within me,  
Christ behind me,  
Christ be o'er me,  
Christ before me,  
Christ on the left and the right,  
Christ hither and thither,  
Christ in the sight  
Of each eye that shall seek me,  
Christ in each ear that shall hear,  
Christ in each mouth that shall  
speak me,  
Christ not the less  
In each heart I address.*

From the

BREASTPLATE OF ST. PATRICK.



### HOW TRUE?

*How many of his spiritual sons and daughters know St. Patrick better than they know St. Augustine, his contemporary? How many of them have as deep a devotion to St. Patrick as they have to St. John Vianney or St. Therese of the Child Jesus? To how many is he, in his prayer, his virtues, his penance, a model for imitation? The very magnitude of his labours and his legacy could lead us to ascribe them to a remote, marble-like figure and to lose sight of the man, the person, who, through them, became one of the great saints of the Church.*

—IRISH ECCLESIASTICAL RECORD

Every nation has its national holidays, which are rallying days for the nation. So the United States has its Independence Day on July 4th and the French have their Bastille Day, July 14th. With us it is St. Patrick's Day when we honour the man who laid the foundations of our Christian nation. As this is a St. Patrick's Day issue this is an appropriate occasion to say a word to you about the duty of citizenship. Since it is in accordance with man's God-given nature to live in States it follows that the authority of the government which rules the States comes from God. That means that the citizens have a moral duty to give their obedience and loyalty to the government in all that is in accordance with the Moral Law. Again our government has the duty of promoting the common good and consequently we all have the duty of rallying to the leadership of the Taoiseach and his Ministers and of playing our part in promoting the success of State schemes. Likewise the duty of



"THE play we have seen this evening was sincere, was obviously authentic in accent, setting and dress, but . . ." Just so did Hilton Edwards start his adjudication one early night in Feile Luimni. After that "but" he paused and watched us awhile. The wheels of our minds were spinning trying to keep pace with his. It was as if a cormorant had dived and our eyes sped hither and thither along the surface wondering where he would surface again. Would we be there before him or would our minds wait at the wrong place altogether? And while my mind raced it remembered that on one occasion the great orator, Canon Hayes, was asked the secret of successful public speaking and replied that the first great rule was sincerity, the second was sincerity and the third was also sincerity.

Hilton did not delay long enough for me to reconcile these two thoughts, but during his subsequent discourse it became clear that the good public speaker must find reality in sincerity and truth while the actor . . . how did Hilton put it?

"Here I am on the stage. I have come up out of the auditorium. I am Hilton Edwards, sincere and authentic, but what do you see when I am placed here under the barrage of all these floodlights but a featureless bladder of lard. If I wanted to look like myself I should have to go to the dressing room and put on some make-up. If we put reality on the stage it does not look real, it may even look foolish. It often does. Real life would be dull and uninteresting on the stage. The making of a play is like distilling. You gather the ingredients, the barley, the sugar and whatever else, all very genuine and authentic commodities but most uninteresting. These must be heated till the essence comes off in vapour and only after it is cooled again to a liquid is the thing palatable. In some such manner the playwright and the actor must vapourise the significance of life

## DRAMA

By ANN DOOLEY.

\*

and by craftsmanship present life as a piece of make-believe which we call a play. That is what it is like but that is not all of it, not nearly all of it."

There have been some wonderful performances in this year's Festival. On the opening night there was the Browning Version, a clever sophisticated play with the scene set in an English Public School. Because the emotional conflicts were between people who had been trained to control and subdue emotion, acting and production called for extreme subtlety. Croker-Harris, the central figure was slightly faulted by the adjudicator for showing emotion when the audience should only suspect its existence.

The Festival moved on with Ashford in *Birchright*, Cashel in *The Wood of the Whispering*, An Rinn in *Eiri na Geallai*, the Orchid Players in *The Dark* (not quite), University College, Cork, Dramatic Society in *Beautiful People*, by William Saroyan, and here let us pause again and see what was this. Many of the audience were puzzled, some puzzled and fascinated and quite a number elated and excited. Saroyan did not choose a realistic style. His characters were strange and unfamiliar. They were creatures of his imagination living and moving before us directed by the silver cords of his mind. They did not accept our proportion of values. They refused to accept our viewpoints at all. There were blindingly beautiful moments, as when the young girl told her father and brother that when she fell in love she was immediately filled with a terrible pity for all living things. Christ and St. Francis glimmered through a mammon filled world. There was the young brother who wrote his sister's name in flower

petals across the floor and maintained the mice had done it in her honour. This was a clever play, difficult to act, difficult because all the half-crazed lines had a serious, deep significance and demanded speech and production which held the half-world of one without losing sight of the other. Here, too, was body acting that the normal play does not demand. We shall remember the young six-foot-four brother who folded himself so gracefully in all positions, and the legs of the lawyer as he tripped up and down the stairs gave a memory flash to F. J. McCormick, as Shell, skipping through the alleyways in *Odd Man Out*. The play lived and every inflection, every word came hot molten from the mind.

There followed the competent Ashton Productions with the *Interior*, *The Death of Cuchulainn* and *Riders to the Sea*. There came Cashel with *The Country Boy*, and Campantas Ide, who last year thrilled with *The Heart's a Wonder*. This year they had *The Woodcarver* which may charm too after a little more carving. This year's festival is running a full month earlier than usual and some productions will improve immensely as the season advances. Scariff were not as brilliant as usual, which was unfortunate for the first production at the Festival of *Twilight of a Warrior*.

What terrible depth of soul did Gerald Healy breathe into the *Black Stranger*, on which he carried more groups to Festival honours than any other play I know. Why did its production now leave a flippantly persuasive Hilton Edwards incapable of speech. He just came on the stage and said, "This is what I have been talking about since the Festival opened. I had my notebook open to record the faults, but I became so engrossed I wrote nothing. I had not seen or read this play before."

Although I started this reference to the *Black Stranger* by paying due

Continued on Page 32



# As I walked down O'Connell St.



BY CARRIG O'CONNELL

BEAN UI GUNNEL has been grouching that it is quite a while since she figured in this column. So, being a man of peace, we begin by recording a recent Sunday trip we took together in the old Riley. Spring was in the air as we trundled down O'Connell Street and the birds could be heard above the noise caused by the broken silencer as we headed out the Ballyneety road. Our target was the "Economic Test Farm" of the Agricultural Institute at Herbertstown.

Pulling up in the street of Herbertstown, we enquired from a citizen, who was inhaling the Spring atmosphere as he leant against a pub door, where the farm was to be found. He indicated that it was only half a mile away and, in an effort to draw us, hinted that in his opinion the whole idea was a dead loss. We refused to argue with the good man.

At the farm we met Tim Doody from Abbeyfeale, his Roscommon-born wife and their four young children. They told us that the farm (just under seventy statute acres) has been acquired by the Agricultural Institute for the purpose of trying out there the

results of the Institute's research, in conditions similar to those the average farmer has to deal with. Tim Doody, who has considerable experience as a dairy-farm manager in the Midlands, will work the farm as if it were his own in consultation with the officials of the Institute. At present he is paid a salary, but later when the new farm buildings are completed and the farm is under way, his income will depend on the efficiency of his management, just as with any other farmer.

The farming will be the traditional 'cows and pigs' of this part of the country. The open-yard system for the cows is being used, with self-feed silage and hay and modern piggeries are being built. Detailed records and costings (which will be published later) are kept by Tim in his office adjoining the farmyard where O'Gunnell was impressed by the systematic manner in which all necessary tools are stored.

But while Tim was showing O'Gunnell round the yard and telling us about the progress of the drainage of the land, Bean Ui Gunnell was away with Mrs. Doody to see something of more

interest to her. Near the old tumbledown farmhouse a new dwelling house is nearing completion. It is a reproduction of the model farmhouse which has been built on the R.D.S. Showgrounds in Dublin. It was designed by a Dublin architect to suit the needs and pockets of an Irish family on a medium-size farm. It is a long one-storey building with four bedrooms and when finished off should be very pleasing to the eye. When we came on Bean Ui Gunnell and Mrs. Doody they were cooing over the all-electric kitchen which adjoins the living-cum-dining room. Bean Ui Gunnell expressed herself delighted with the layout. A lot of thought has gone into the insulation of the roof which is of asbestos with fibre-glass, felt and soft-board underneath. But the feature which took our fancy was the second toilet complete with shower-bath just inside the back door which the farmer will pass as he comes in from work in the evening. A quick shower and he is ready for the Social in the Parish Hall.

Though both Mr. and Mrs.



Doody stressed that the farm is not a pilot farm, we hope they will not mind if we say that we got the impression that under their guidance the farm will show in future years what can be done by careful and imaginative management and the wise use of credit or capital. In short, the farm we hope will be a bridge between the Professors and the Farmer.

We were selling a few bullocks recently at Fitt's Cattle Mart where we met two young farmers from Dromin, Michael Murphy and Ned O'Dea. They told us about their Dromin Agricultural Development Group, which we think could be a headline for young farmers in other areas. Last May, Michael Quinlan got the idea of bringing some of the young farmers of Dromin together with a view to their co-operating in their farming. They meet fortnightly in each other's houses. The man in whose house they met on the previous occasion acts as Chairman and their Agricultural Adviser, Dan Martin, attends. They discuss their farming activities and pool their experience. They have taken their first steps in co-operation with the bulk-buying of fertilizers and the joint buying of a manure-spreader. Other interesting facts are that they have had all their land tested by Dan Martin and that they are all keeping detailed farm accounts, which are discussed at the meetings.

All over the country there are neighbouring farmers who drop into each other's houses in the evenings and discuss their farming round the fire. We are sure that in many places an enterprising young man could organise his neighbours as has been done by the Dromin group. We suggest that it would not only be profitable but enjoyable.

Lest you get the impression that this column is becoming a

Farmers' Forum we would like to finish by drawing your attention to the current development of the drama in Irish. At the opening of the Drama Festival in the Amharclann in O'Connell Street the other night we heard Tadhg Kelly, the new Chairman, announce that there will be a Feile of three-act plays in Irish, organised by Connradh na Gaedhilge, in Halla Ide, Sraid Thomais, from Aibreán 3 — 9. We see in to-day's paper that a similar Feile of three-act plays is on at present in Mallow. Feiles are also being held in the other provinces and the winners will compete in the All-Ireland Oireachtas competition in Dublin in May. Throughout the country also at the moment, Muintir na Tire and Gael-Linn are co-operating in a number of Feiles of one-act plays and the winning groups will compete at an All-Ireland One-Act Feile at Thurles in April. These are most heartening developments and indicate that we are now reaching the stage when the language will be brought out of the schoolrooms. The stage and the cinema are, of course, the ideal ways of doing this. O'Gunnel finds himself confirmed in his faith.

Because of the year that's in it,  
we sign ourself in full,

—CARRIG PADRAIG O'GUNNEL.

## Drama—contd.

tribute to its author, I must not close without paying equal tribute to the Cahir Group who brought a hardened play-going audience to copious tears without ever over-playing the pathos. In the foyer I overheard a great tribute to Mag: "Never have I seen on stage or screen a moment so tender as when Mag crossed the room, reached out with such delicacy and buried her head silently in Danny's shoulder." I agree, and that was one of the great moments.

As I write the Festival is not over. Three more days must pass before Hilton Edwards mounts the judicial rostrum, God help him, to sort out the perfects from the nearly perfects. We, the hundreds, have already formed our own opinions, but if we differ from him we will humbly defer to him. In the Parteen *Down to the Sea*, the father chides the young girl saying that at the age of twenty she has not understood all the problems of life. So be it with us. Hilton has seen so much more than we have.

\*

### ANSWERS TO QUIZ

1. 'For theirs is the Kingdom of Heaven.'
2. Harley Street.
3. The oak.
4. A hole done in one stroke under par.
5. Plain clothes worn by those who have the right to wear uniform.
6. A Quiver.

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# SCREEN PLAYS

By FILM

\* \* \*

WITHOUT intending to poach Ann Dooley's preserves, and writing during the play-acting period, my pen is prompted by the rumour of a plan to picture *The Playboy* in the western world this summer. Many film-fans ignore the well reasoned arguments why stage-plays should never be filmed, and are grateful that the cinema gives them a chance to see the works of the world's greatest dramatists with top-line actors even without their particular artistic arena. Quickly to mind come Laurence Olivier's *Hamlet*, *Henry V*, *Richard III*, and *The Entertainer*, Laughton's *Witness for the Prosecution*, and on from Shakespeare, through Shaw to Shiels, Saroyan, Wilder, Williams and Wilde. While there is an amount of snob-valued nonsense about what is or is not truly cinematic, the cliché ridden national production of popular Abbey plays failed in their attempts to avoid the static canned theatre quality and to escape the limitations of the proscenium arch and we were left with a photographed play, and the impression that if the camera tracked backward we would see the heads of the audience. This fault was not missed either in the screen versions of the musical comedy hits, though *Seven Brides for Seven Brothers* was successfully released from the stage, and it seems *Porgy and Bess* with *The West Side Story* broke out too.

Movement is the very essence of the cinema, and static scenes won't satisfy the cinemagoer as they may the playgoer. And so the problem of adapting a play to the screen. It isn't enough to hope that long passages of dialogue can be split satisfactorily by sharp shifts of camera or by changes of location. On the stage the dialogue must tell nearly everything, and tell it quickly and characters make artificial entrances and exits. The camera must

add visual power to the dialogue and add it so that it doesn't duplicate nor dominate it. Everyone in a theatre sees the play differently according to his seat and position, but in the cinema we all see exactly and only what the camera has caught at the director's decision, and he can fail to keep faith with the play within his medium, or obliterate it with film-makers' tricks. And often we find that a film's most effective episodes are interpolations which the director found necessary to impart excitement and action to the single set drama. The Irish films based on plays were heavy with words and cluttered with odd-angle shots that somehow never came off. The cinema, too, presents problems to the actors because the camera can momentarily concentrate intensely on them to the exclusion of their surroundings, and at the risk of magnification, demand in close up expressions of the finest shades of thought and emotion. Innuendos and nuances that would literally be invisible on the stage, are asked of the film actor without his having the assistance of a continuous performance and his audience, but only the consolation of several retakes. Film performances remain; permanently capturing the mechanics of each part, the calculated pauses, the vocal mannerisms, and the complexities of sheer technique.

Some people will always find filmed plays unsatisfactory, but the cinema has immense powers for making great plays more widely known and appreciated. It lacks the peculiar magic of the theatre with the expectant hush as the houselights dim, the smell of grease paint, and the warmth of the presence of personalities on the stage. But the cinema has its own

moments, the dramatic presentation of the credits, the incidental music highlighting moods and action, the off-stage shots, the eerie darting of the camera, the swooping into close up to probe the inner recesses of reaction and the suggestion in shadow. But the final question remains—the Words or the Action?—restrain the speech or have the visuals in the full expressive barrage that only the film can provide? Better leave the question open, and enjoy remembering Orson Wells in his *Othello*, Marlon Brando as Anthony, Olivier as *Richard III* and be grateful that the cinema can assemble casts far beyond the financial resources of any theatre, and can repeat their performances wherever there is a projector and a hall. Soon we will watch another screen and wonder whether *Ben Hur*, *War and Peace*, or *Gone With the Wind* are as good on the TV. as they were in the cinema. Television playwrights gave us *Marty*, *The Wedding Breakfast*, and *Twelve Angry Men*. Dwarfed spectacles don't repay the debt.



## The Saint's Example

After I came to Ireland, every day I had to tend sheep and many times a day I prayed . . . and my spirit was so moved that every day I would say as many as a hundred prayers, and almost as many in the night, and this even on the mountains and in the woods. I used to get up for prayer before daybreak, in snow, frost and rain, and I felt no harm and no sloth, for the spirit was fervent in me then.

—ST. PATRICK'S CONFESSION





# Our Page

EASTER, 1961.

My dear Children,

You will be anxiously looking out for the results of the Christmas Competitions this time. I had a very busy time going through all the entries. I was very pleased to see so many familiar names and so many new names too. The paintings were as usual very good but, alas, nobody got the fully correct solution to the "Words" puzzle. Four entries, however, had three words right and the prize money will be divided equally among them. Several others got two words right. It was a very exciting competition to correct so I shall give you another later on. One competitor in the Painting Section forgot to fill in her coupon. This reminds me to ask you again not to cut off the coupon: I still get several entries that have to be cancelled because of detached coupons getting lost.

I had a great time reading all your letters. It is grand to hear from yourselves about all you are doing to help on the building of the College. Thanks to Mary Noonan, Aileen Dillon, and Chris Duhig for the best letters from Seniors. Try the Easter Painting, Chris, and you will have a good chance of a prize. The best Junior letters came from Kilfinane friends, Alice Fitzpatrick, Margaret Horan, Mary Egan, Dolie Hennessy, Katty O'Brien, Betty O'Shaughnessy, and Pat Creed. I hope the Editor will have room for your letter, Pat. I will surely pray for your Rev. Mother to be better soon.

Holy Week will soon be here and I would like to remind you of the Holy Father's appeal for prayers for the success of the Ecumenical Council. You are all, thank God, children of the Catholic Church, which is the one true Church. There are other Christian Churches whose members are sincere followers of Christ but who have not the Mass and the Sacraments and the many graces and helps you have as Members of the Catholic Church. We should not look down on them or despise them, but we should pray for them as Our Lord did on Holy Thursday night when He asked His Father that "all may be one." Another time He had said: "Other sheep I have that are not of this fold. Them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd." He must then have thought of this very time in which you live, and been consoled by the efforts that would be made to promote Unity and Charity. Let us, after His example, ask Our Father in Heaven to "unite all minds in truth and all hearts in charity." You will find this little prayer of the Holy Father elsewhere on this page. You can cut it out and keep it in your prayer book to remind you.

When I meet you again you will be looking forward to the summer holidays, so work hard for this term and you will be very happy boys and girls.

God bless you all once again,

Your loving,

AUNTIE BRIGID.

## teacht an earraig

Léanaí pluca, cré mar pluca,  
feartain ann sae lá;  
scéitead sruta, géaga loma,  
faic ar domhan as fás.

Spéarta oua, laete siocra,  
eallaic crom i bpáirc;  
éadaí troma, éin 'na scoola,  
sreadaí tonn cois trá.

Ac péac ear cnocaid bé as  
brostú,  
as spreagaí crann is bláic;  
is péaca beaga béio as borraí  
san earraic ceannsa, cláic.

—M. Ó Corrbuá.



### PRAYER FOR SUCCESS OF ECUMENICAL COUNCIL

My God,  
unite all minds  
in truth  
and  
all hearts  
in Charity

(300 days Indulgence)



# The Murphy Twins

IT WAS A wild but sunny day in March and the daffodils in the green fields seemed to be running races before the wind. All the morning the twins had been intensely interested in the kites Michael was making for them. It was near Easter so he was home on holidays. They stood by ready to give him anything he wanted, sally rods to bend into shape, glue, twine, coloured paper, and watched with breathless excitement as the kites finally took shape. When dinner was over they raced out and let themselves be blown, kites and all, before the wind. But soon Pauline found that the kite was being blown too quickly for her and in spite of all her efforts, it

was wrenched from her hand by a sudden gust of wind. Away it went right across the field, higher and higher until it got caught in the topmost branches of the big tree. Poor Pauline was heart-broken: she had had the kite for so short a time and now it was gone. She cried and sobbed and nothing would comfort her, not even Peter's offer to give her his own kite. No, she didn't want his, she wanted her own and no other. Finally, Michael climbed up to try to rescue it but the branches near it were too weak to hold his weight so he had to give up the attempt. They then got a ladder and after a great effort Michael disentangled it from the branches. As he pulled and tugged

at the twine, the branch against which the ladder rested bent and snapped. No, Michael did not fall—the ladder came to rest against the main trunk of the tree—but he did get a few scratches on his face from the twigs.

As the branch broke, down fell a huge jackdaw's nest, a whole forest of twigs and leaves, holding together almost by a miracle. Michael hurried down and they all gathered round the nest. It was an old one and hadn't been used that year. Suddenly Mary gave a whoop of delight: "Look," she cried, "my Feile Luimni medal that I lost last year." And then it was Michael's turn: "And there's my lost key ring." Sure enough the nest was like a treasure house, but those were the only treasures it contained. The rest were bits of coloured glass, and a few beads. The twins played with their kites until tea and Pauline made sure not to let go again.

\*

*Pat Creed writes*

*"If you were in school when we came back you'd be sick and gray listning to the girls telling the nun what Santy gave them. Nothine but dolls and there hare and eyse, and Sister Selses only said 'go hoontac.' Why dint you com to the consert, we were grate out, i was a traveler in 'the def granny.' The baby is two years old now, she is running like a hare. The Reverd Mother is very sick, pray good for her to be better sune. A lady xamining nitting and soing came in to school. She said the buacaili were go mait while the girls were ag obair. Our mite box is go brea trom. I am spun out now, Auntie Brid, so slan leat from Pat and all the boys."*

## RESULTS OF CHRISTMAS COMPETITIONS

### Painting Competition

- Juniors.* 1. Michael Hourigan, Bank Place, Rathkeale.  
2. Padraig Mac Aodha Bui, Iona, Corbally.  
3. Betty O'Shaughnessy, Main Street, Kilfinane.  
4. Gerard Nash, St. Brendan's, Limerick.
- Seniors.* 1. Dolores Hilton, 25 St. Joseph's Street, Limerick.  
2. Rosaleen Lyden, Clenagh, Fort Mary Park, Limerick.  
3. Tom Sparling, Curragh Chase, Adare.  
4. Mary Quain, Laghile, Cratloe.

### Words Competition

The correct solution was:—

*Betty* had her birthday on *Monday*. Daddy gave her a *camera*. Her cake had *ten* candles.

As nobody sent in a fully correct answer the prize money is divided equally between the four competitors who had three words right out of four.

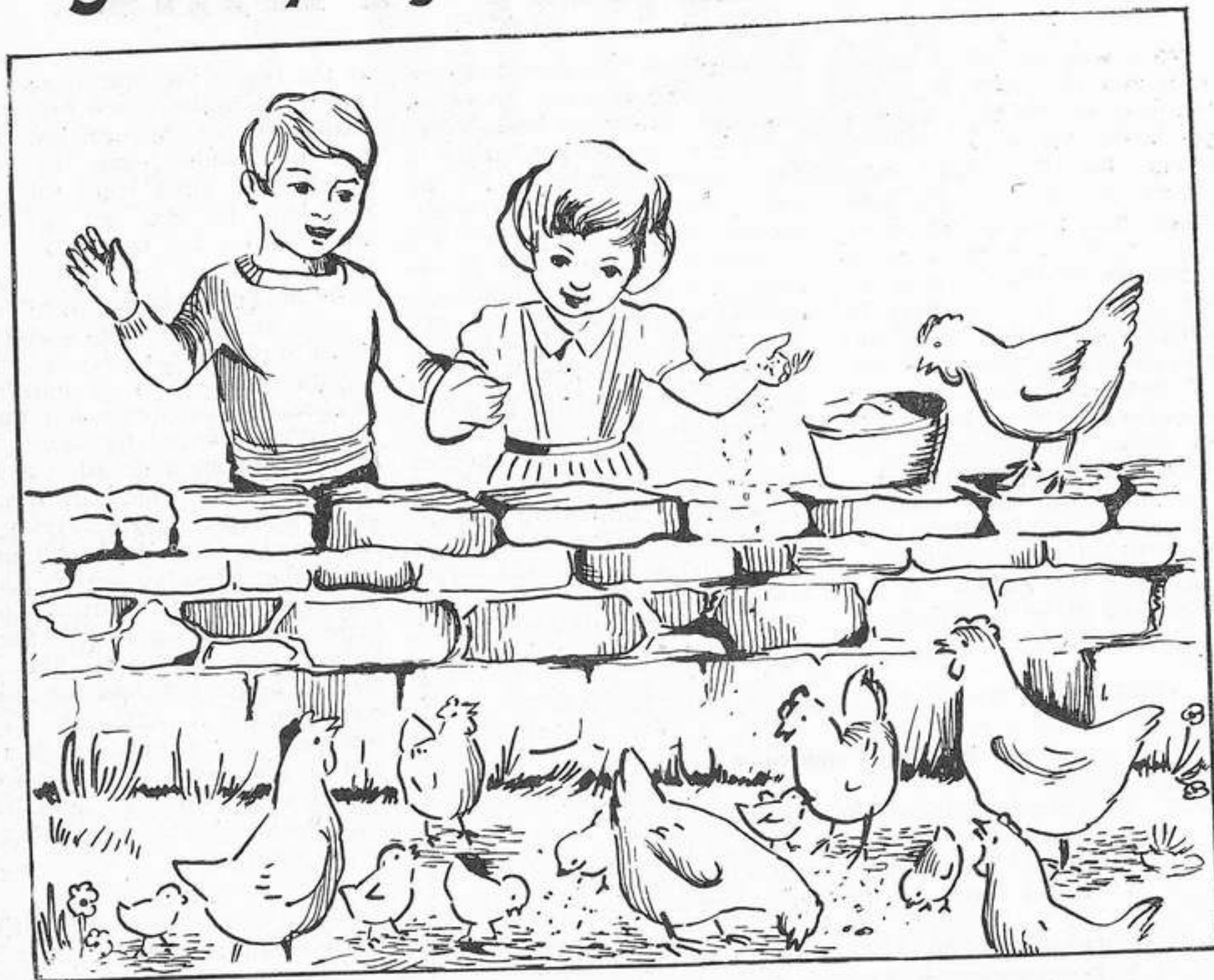
*Winners:*—Michael Scannell, Ellen McGuane, Margaret Mescell, Irene Lyddy.

Each winner will get 5/-.

*Lucky Dip Prizewinner:*—Anne Shine, 130 Hyde Rd., Limerick.



# Your Spring Painting Competition



- (1) **SINNSIR** (ós cionn 10 mbliain)  
**Duaiseanna:**— 1: 10/-; 2: 7/6; 3: 5/-; 4: 5/-  
 (2) **SÓISIR** (fé bun 10 mbliain)  
**Duaiseanna:**— 1: 10/-; 2: 7/6; 3: 5/-; 4: 5/-  
**Rialacha:** (1) **Datáil** an pictiúir. (2) **Líon** isteach an cúpón.  
 (3) **ná sear** an cúpón de'n leathanac.

Líon an cúpón agus seol é :  
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\*

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Age .....

Signed .....  
 (Parent, Teacher)

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